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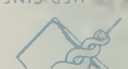
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MENTAL MEDICINE

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BY

W. JOHN MURRAY

AUTHOR OF "THE ASTOR LECTURES," "REALM OF REALITY," "NEW
THOUGHTS ON OLD DOCTRINES," "THE SANITY OF OPTIMISM."

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MENTAL MEDICINE

CHAPTER I

THOUGHTS TO BUILD UPON

If one accepts the oft repeated declaration that man was born to woe as "the sparks fly upward," one will make no attempt to be other than what he believes himself to be; but if one believes that man is formed for purposes of high resolve and great accomplishment, then he will seek by all the means at his command to work out what he believes to be his destiny, knowing, as the wise man always knows, that his destiny is to attain to Godlikeness, not merely in terms of moral goodness but in terms of spiritual power. Not only will he work by all the means at his command, but he will *command the means*, for man has resources of which, until he

arrives at a true appreciation of *himself*, he is not conscious: therefore the only excuse for any form of instruction is to make man aware of those inner potentialities so that he may no longer make excuses for himself. Neither peculiarity of birth nor environment are sufficient in themselves to justify failure or mediocrity, for these, failure and mediocrity, are based more upon ignorance than upon prenatal conditions and limiting surroundings. Not knowing our divine prerogatives, we are the slaves of conditions which we presently overcome as soon as we discover our true estate. The man who has found himself no longer whines over conditions, for he knows that these are not insurmountable. On understanding's strongest wings he soars above untoward conditions as the lark soars above the lowlands with their miasmatic vapors. Formed for great things, and *knowing* he is formed for great things, he no longer grovels on the refuse heap of his fears, neither does he shrink at imaginary impending calamities, for past, present

and future contain nothing for him but the harmonious working of that immutable law which can never work contrary to its own nature. Man, as he is observed on the material plane, is as "vice has made him;" but man as he shall "hereafter be," when Truth becomes apparent to him, and he knows, even as he is known of Him who created him, will enter at once into the enjoyment, not of things which have not always belonged to him, but of things of which ignorance has deprived him. The cry of every soul that is higher than the animal is for better conditions individually and collectively, and because of this we must infer that this instinctive longing is based upon the conviction that there is something better in store for man than man is at present experiencing. We look upon a world apparently filled with fruitless work and enfeebling woe, and we ask if God has forgotten it, and we question as Shelley questioned when he said,

"O Fairy! in the lapse of years,
Is there no hope in store?"

Will yon vast suns roll on
Interminably, still illuming
The night of so many wretched souls,
And see no hope for them?
Will not the universal Spirit e'er
Revivify this withered limb of Heaven?"

If one can imagine this Fairy of Shelley's to be the eternal and infilling Christ, one can also imagine this Christ speaking to the inquiring soul as it spoke through Jesus to the winds and waves on the Sea of Galilee. To our disturbed mentalities the eternal Christ is ever saying, "Peace, be still," but our inner ears are stopped so that we can hear nothing save through the outer ear of sense; hence all our fears and doubts. For the outer has nothing else that it *can* convey, since it bears no message from the Highest. Truth bids us, "Be not afraid," while error seeks to terrify, and will continue to terrify, so long as we believe error to be Truth. On the plane of sense there is crime and misery, lust and licentiousness, but these never disturb the soul which is anchored in God, for the cure

for all the miseries in the world of sense is to turn at once to that Eternal Order which underlies all reality. When the enlightened soul perceives this Eternal Order to be the governing force of all things, visible and invisible, it loses its fear of evil through the conviction of evil's nothingness, for Truth realized furnishes man with the strong cord which binds all error with consuming fire, "Until the monster sting itself to death." The Kingdom of God will come upon earth, as Jesus prayed it should, when man, instructed in Truth, shall co-operate with that Truth in the working out of all his problems, and not seek to solve those problems as he does at present by resorting to error's ways.

In the unfolding of Truth to human consciousness the spiritual world of Thought has had its different conceptions as the intellectual world has had its cycles of civilization and as the material world has had its geological changes. The eternal Cause of things has been acknowledged and adored according to these ever ascending conceptions through-

out all time. Nature's various aspects were once worshipped as so many gods. The sun, the moon, the elements were all endowed with deific qualities so that there were as many gods as there were elements of force or fury, benevolent or malevolent as the case might be. From out this vast system of confused thought and polytheism, there arose the conception of the Unity of Cause, or monotheism, a monotheism however which included in the One Supreme and Only God all that was malevolent as well as all that was benevolent in the many gods. If before, there were many causes for many maladies, now, through the conception of One Cause, these many maladies, universal and particular, were ascribed to Him "from whom all things proceed." That which hitherto had converged to humanity's hurt from many sources was now traced back from effect to Cause until all the sin, sickness, and sorrow in the objective world was made to converge to a central source, and that source was God. High in heaven's cen-

tre sat the Ruler of the universe, creating the sons of men and fastening upon them as soon as they were born, aye even before, the fate that should be theirs despite their strong endeavors. Some were born to disease and decrepitude, others to health of body, peace of mind, and with the proverbial golden spoons in their mouths. When those who could not reconcile all these human distresses with a conception of God higher than that of their religious teachers, protested their disbelief in such a monster, they were persecuted to the death. It was the priest's conception of God or no conception at all, and no conception at all was accounted as heresy, and heresy was a sin for which no form of punishment could be too severe.

That God, however, is dead; that is, that monstrous conception is dead, and the race is better off in consequence. The wise man does not mourn the death of a god who could bless one and curse another, for he has learned that God is a fount from which there cannot proceed blessing and cursing. What-

ever of misery and unhappiness there is in human experience the wise man ascribes to ignorance, and knowing that all ignorance may be overcome, he knows that earth will become that "sweetest scene" when men everywhere shall know that "Only the Good is true." As the lowest forms of animal life are said to have grown by slow but sure processes of progressive evolution to the point where we are told they have culminated in man as we know him, so the lowest conceptions of the Supreme Being have steadily given place to other and higher conceptions, until today the conception of God that is most acceptable to the thinker is that of God, the changeless Divine Principle whose stately laws once understood by man make of that man a God in manifestation. As God, Divine Mind, is the same, "yesterday, and today and forever," He knows neither love nor hate, approval nor disapproval, favoritism nor prejudice. He regards all things with most impartial eyes, for all He knows is that for which He Himself is responsible,

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and this He has pronounced "very good." It is for this reason that we read in the Scriptures that His ways are higher than our ways, and His thoughts higher than our thoughts.

There was an age of God the Father, during which men thought of the Ruler of the universe as afar-off and only to be approached through Moses or the prophets; so they said, "Speak unto us through Moses lest we die." Then there was an age of God the Son, during which men believed that salvation could only come to them through the vicarious atonement or suffering of one for the many. If before, God could only be appeased by the blood of bulls and of goats, *now* nothing would suffice but the blood of His most precious Son; and so for centuries we have taken refuge in the belief that our sins were atoned for by the redeeming blood of the Lamb. In both of these ages of God the Father, and God the Son, the conception of an *angry* God persisted, but today a new conception is taking place, and it is that of

God the Holy Ghost. When, at the River of Jordan, as Jesus was being baptized of John, the act was sealed by the words, "This is my beloved Son in whom I am well pleased," the New Dispensation commenced; but later when this same Jesus said, "I will send to you the Holy Comforter who will lead you into *all* Truth," He prophesied the advent of a new era, and this era is now upon us. "He came unto His own and His own received Him not," for the reason that no man *can* receive what he cannot understand. The Holy Ghost or Comforter (the Divine Principle of Truth) is in the world today but the world receives It not. Therefore we should not flatter ourselves that if we had lived in the day when Jesus Christ walked among men, we should have immediately recognized Him as Its highest expression. Again we say we receive what we understand, whether it be in mathematics, music, or metaphysics: hence the initiate neither condemns the ancients for stoning the prophets, the Romans for martyring the fol-

lowers of the Nazarene, nor those of today who ridicule the new philosophy of life. Having eyes they see not, and the initiate is sorry for them for the same reason that Jesus was sorry for them that drove spikes through those hands which only healed, and those feet which were beautiful on the mountains, as He brought the glad tidings of Mind's supremacy over matter. "Father, forgive them, for they know not what they do," is the prayer of Him who knows, and *knows* that He knows.

When scientific apprehension of Truth takes the place of sectarian belief, we shall learn something of that state of mind which characterized Guatama, and Mahommed, Socrates and Plato, and above all Jesus, and we shall also realize what prayer is and what may be accomplished by it. We shall neither mumble words nor memorize formulæ, for we shall know what it is to dwell in the "secret place of the Most High." Many creeds will die in order that one eternal Christ may live in the hearts of men and

work out through these hearts in terms of peace and power, a peace that is not of this world, and a power which does not seek to exhibit itself in deeds of selfish exploitation of those less fortunate.

This *is* the age of the Holy Ghost, for it accepts the idea of the supremacy of Mind as no other age has ever accepted it. That some twist facts to suit their own convenience regardless of the rights of others, does not change these facts, even though it give a false direction to the force of Thought. That man can through *thinking* bring into his experience the things he desires, is true, but let him see to it that he brings these by the lawful process of working out *from* the Universal rather than inward upon the individual. Every true student of spiritual metaphysics will understand what I mean and realize that any attempt to get *through* the particular what can only be obtained *from* the Absolute is nothing more than a subtle form of self-hypnosis, the re-action from which can only work harm to him who

indulges in it. Until we find the right way, we shall make many mistakes in metaphysics as we have made mistakes in mechanics, but we must be certain that they are mistakes of *head* and not deliberate intents of the heart. When an experimenter in mechanics makes a mistake he may profit by it, but a deliberate use of the power of *Thought* to work another harm or to get from him that which may be better and more easily obtained by going direct to the Source, is the worst form of self-deception, the results of which are always painful and sometimes persistent.

The great majority of the world's inhabitants are as yet on the plane of the first mental remove from that of the animal; that is, they share all the appetites of the animal such as hunger, thirst and need of rest in unconscious sleep; but in addition to these they are conscious of things of which the animal is not conscious. For instance, the simplest savage is conscious of a physical self which he is inclined to adorn, and

whether this savage, simple or complex, ignorant or civilized, adorns himself with the feathers of birds or the most recent styles of London, Paris or New York matters little; it simply proves that in addition to all the appetites which characterize the beasts of the field there is a consciousness of *personality*, and a desire to improve that personality as well as to minister to its lowest needs. If it shows itself in what might be called vanity, this is because this consciousness of personality is as yet in its infancy; but there will come a day when it will manifest itself on the plane of the intellectual, a plane which is as much higher than the plane of self-adornment, as the plane of self-adornment is higher than the plane of self-satisfaction, or the gratification of the appetites. When we look back over the centuries and observe how long a time man as we know him has been in process of evolution we ought not to become discouraged when we are told we shall be a long time in arriving at that goal of perfection established as

the standard, by Divine Mind. Neither ought we to become feverish in our *haste* to arrive, for this is to cheat our own end, to balk our own purpose. To become on the outer, what we are on the inner plane, is accomplished more by *letting* than by forcing. We must learn to *let* our finest emotions have sway over our lives instead of forcing our way into places and positions in which we can only remain through fitness. It is for this reason then that we should, in *addition* to personal adornment, which is not a sin, reach out after intellectual advancement, so that the mind will become clothed with such garments as may entitle it to appear at the Court of the Highest, which is Spiritual Illumination. That some have become illuminated without any special intellectual training may be true, but history records that by far the greater number of those who have given to the world such food as philosophers feed on, have been men and women of rare intellectual accomplishments as well as of great spiritual aspiration. This

is as right and proper as that men who have just enough personal vanity to wish never to appear before others without being becomingly garbed are more ready for the next step, which is the adornment of the mind, than the man who takes no pride whatsoever in his personal appearance. Each thing in its place, and everything in its logical order. It does not signify that because a man has arrived at the place where personal appearance compels his attention that he has suddenly lost his appreciation for food. His taste in this respect may become refined, but he nevertheless continues to eat. He may know that "Man does not live by bread alone," but he also knows that until he reaches a higher state of spiritual development, he cannot live without it, and so it is, that "The higher includes the lower, while the lower cannot include the higher."

From this point then we are able to proceed to where we can at least glimpse the view above, where spiritual understanding becomes the new acquirement, and where all

that is worth while below it is included in it, as the visible expression of that interior state wherein tranquillity retains its changeless mood. Spiritual understanding is the Saviour, the Redeemer. It is that in man which treads upon the lions and scorpions of the lower nature, and which confers a power obtained in no other way. When God, Tĥē Holy Ghost, removes the inner cataracts from the eyes of the soul, the soul sees the "new heaven and the new earth," and the old concept of earth and heaven passes away with the ignorance which begat it. In this hour a great revelation takes place. Every place becomes sacred, so that worship is no longer confined to what are called the "sacred precincts of the church." There are no times nor seasons for prayer to the man who has glimpsed the Whole which contains all its parts, for to such a man religion becomes something infinitely more than the adoration of something inappreciable and abstract. Religion dominates such a man's whole being, so that he intakes and outbreathes the

Divine that is in him, as it was in Jesus. The events which, prior to this revelation of the Son of God *in* him, desolated all his hopes and blighted all his prospects, fade from memory so that nothing can ever again give reality to that which Truth annuls. Space, matter, time and thought become the servitors of him who knows that only *God* rules. All power is vested in the Changeless One, and the torments which came from the belief in the changing many, subsides as this belief subsides. The man who knows, does not need to consult wizards for a proof of immortality, for immortality is to him as certain as the reality of his own being. Neither is death to such an one a thing to be dreaded or invited, since it is nothing more than a crossing over the threshold of a new experience from one room to another, which does not give him one moment's anxiety or curiosity. He carries the statement of Jesus into practical experience by realizing that, "Sufficient for the *moment* is the experience thereof." With no useless

bewailing of the past, nor debilitating fear of the future, the man of understanding lives in an eternal present which is filled with glorious possibilities. That is a wonderful conception of things which assures man that because God knows neither past nor future, neither can man who derives his consciousness from God, know these periods of time which have no place in Eternity. One may believe in any series of events, but one can never *know* what is not to be known.

All things are being re-created for him who sees beyond the merely visible, but it requires keenness of perception to note the gradual renovation. It is for this reason therefore that we cannot agree with those who tell us that the heavenly vision may come in the twinkling of an eye, and this to one who has had no prior preparation. Such a phenomenon would indicate partiality or injustice, or both, unless at some time, either before or after what we call physical birth, there had been some such longing as would attract the thing desired. When the case of

Paul's sudden conversion on the road to Damascus is used to illustrate the miraculous and extraordinary, we need to consider the state of Paul's mind previous to this occurrence. We are apt to over-emphasize the fact that he persecuted the followers of Jesus, but we must not forget that even this he did, believing he was right. Paul was a zealous man who believed it was as necessary to denounce error as it was to proclaim Truth, and like so many of similar persuasion, he lost much time and expended much energy which might have been more profitably employed. He was essentially a Truth-Seeker however, and since every Truth-Seeker is a fearless analyser of his own states of consciousness, he must have been engaged in some such exercise as he journeyed. It is when men ask questions of their inner monitors concerning their thoughts and acts, that these questions are answered, and in no uncertain tone. Only when men ask *no* questions but do what they feel like doing, is there no sudden arrest-

tion of impulse. There is always a moment when that which has been growing in thought tends to express itself in manifestation, just as there is always a moment when the bird emerges from its shell, or the chrysalis extricates itself from the cocoon. We do not consider these occurrences miracles; therefore we should not consider the conversion of a Saul of Tarsus a miracle; and we would not, if we only knew that all things work according to Law. When these facts are better understood we shall cease to live as we list, in the mistaken belief that Illumination comes providentially when it is *ready* to come, *and not before*, and that hence there is no advantage to the wise man over the fool in such matters. Illumination comes to the soul which has prepared for it, just as light shines through a lamp which has been cleaned and filled with oil, and the wick of which has been properly inserted and duly lighted. Step by step does the soul unfold in the direction of the development of its latent capacities; therefore every hour

of delay is a postponement of blessings which are not afar-off, but close at hand.

In the past, Illumination seemed to be a special dispensation to those rare individuals whom we have since crowned with the glory of Church approval or canonization, but this was because they were so few and far between that they were regarded as set apart by God for special purposes. That they were set apart is true, but when one examines their lives and conversations one is constrained to believe that they were set apart by their own consent, their own willingness to "live the Life." The sun shines always for everyone, but only those who come out of the shadows enjoy its benignant warmth. Divine Love is the same for all, but individual man must enter into the spirit of it if he would taste the blessings it bestows. It were folly to think that spiritual understanding comes without effort. One must study to become a musician no matter how much natural aptitude one has for music. No matter how mathematical one's mentality

may be, one cannot calculate the movements of the heavenly bodies so as to prophesy the day, hour and moment of an eclipse, save as that one applies himself to a painstaking study of the science of numbers. Who expects a strange miracle to take place in these departments of investigation? It is one of the proofs of healthy-mindedness that men *know* there is no Illumination without Investigation, and hence we study. If Jesus had entertained the opinion that Illumination, or spiritual Realization, was an inexplicable phenomenon which might come to one who was not seeking it at all, while to one who hungered for it it might never come, He would not have said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." If these words of the Master, the most highly Illuminated One, do not mean persistent effort, I do not know what they do mean. How then can some teachers assert that a few lessons, either through personal instruction or through the methods of the modern cor-

respondence school, confer upon one the ability to do this without any greater effort than a few Affirmations of a carefully written formula, when that one may have no higher conception of Illumination than that it is a means of so employing Thought as to attract material wealth, which may wither like Dead Sea fruit? Must there not be something *back* of all this system of Affirmation, from which these Affirmations derive their substance, and without which all the Affirmations in the world would be valueless as a painted fire is valueless to produce heat? Seeking personal blessings without once considering universal principles, indicates a woeful ignorance of Law and the working thereof, as set forth in the advice of Him who spake as never man spake before when He said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

When the limited area by which primitive man was environed no longer supplied him with the necessities of animal existence,

he reached out beyond that environment. Thus exploration began through Necessity, which is not only, "The mother of invention," but the means to the end of man's advancement; for where there is no incentive, there is no endeavor, and where there is no endeavor, there is stagnation and death. The doctrine of Necessity is far more understandable and demonstrable than is the doctrine of Calvinistic predestination, or the unexplained doctrine of the Immaculate Conception. The doctrine of Necessity explains the immutable Law of Cause and Effect, and reveals that nothing can occupy any other place than the place it is at present occupying, until Necessity requires a change, and that no one can do otherwise than he is doing, until consciousness perceives the Necessity of expansion. It is for this reason that we are told, and we are coming to believe, that "Motive is to voluntary action in the human mind, what cause is to effect in the material universe." As nothing happens by chance or accident in the material

world, so no growth takes place in consciousness save as motive impels, and thus it is that every individual is irresistibly impelled to act as he does act, and nothing can change this unrecognized law until Necessity compels consciousness to explore a higher realm. All reformation and all evolution from a lower to a higher plane is the direct consequence of the discovery that one's requirements are always in advance of one's possessions. No matter how much one may have of this world's goods there is never, in material things alone, that satisfaction which the soul needs, if it is to thrive and be content. This explains the all too frequent unhappiness of the rich, who, until they find the Source of riches, which is the Christ in themselves, seek in *things* what can only be found in *thoughts*. It also explains why the poor so often remain poor, notwithstanding that the Supply is always greater than the demand.

There used to be a saying that when a man had experienced a change of heart so

that his character underwent a change for the better, he had "got religion;" as if getting religion was like getting a new situation or coming into a fortune suddenly. But regardless of the use we have made of this expression, it is nevertheless true that success in every sense of the word is more dependent on getting religion than the average man thinks. If it is true that "Religion is the perception of the relation in which we stand to the principle of the universe," then the sooner this perception takes place the better. Skill in all the arts and sciences rests upon the perception of the relation which one thing bears to another, for without this perception there can be no harmonious adjustment, and without harmonious adjustment those combinations of tone, color and constituent elements which are essential to music or painting or chemistry, would be impossible. The child, the savage and the dog see those objects which we call houses and things, by other names, but they see them as distinct things in themselves, with-

out any reference to those other things such as brick and mortar and wood and iron without which there would be no houses or other things. It is when simple consciousness becomes self-consciousness, and apprehension becomes comprehension, that man, unlike the young child or the animal, begins to perceive the relation which one thing bears to another, whether it be in the world of art or literature, music or mechanics, mathematics or metaphysics, all of which sciences are, notwithstanding their uses and benefits, on the plane of sense. The assertion that it is as necessary for the soul to rise above the plane of sense in order to "know God," as it is for the intellect to rise above the general, in order to understand the particular, is based on the truth that the child must, through education, gradually learn that a house is a thing composed of many other things, all of which must bear harmonious relation to every other thing, before that one thing which he calls a house can become the thing it is. The materialist sees an objective world, but he does not

see the relation which one nation bears to another nation, or the relation which one individual bears to another individual, hence his selfishness and sensuality; but when once he perceives the relation which exists between nations and individuals, he immediately becomes an altruist, for he recognizes how very dependent and interdependent we all are. If we accept the theory of evolution, let us say for the purpose of illustration that the mechanical movements of the atom are superseded by the sensitive movements of the unconscious plant, which in turn are superseded by the conscious movements of the animal, which are again superseded by the *intelligent* movements of man on the intellectual plane, from which he must now rise as a spiritual being to the perception of his relation to Great First Cause. It is at this point of the perception of his relation to First Cause that man becomes really religious in the truest sense of this word, for it is at this point that he realizes that an evolution which has gone on until

this moment by Cosmic or subconscious processes must, from now on, continue through *conscious co-operation*. He has arrived now where the responsibility of working out his salvation on a more elevated plane presents itself, and with such knowledge he springs to his task, not as one who feels that the sooner a disagreeable duty is performed the better, but as one who knows that all things are now within his reach and only awaiting the taking and the enjoying. Equipped with the consciousness of his Divinity, he commences at once to lift up his thoughts to the hills of Spirit from whence cometh his help. The ordinary man becomes an extraordinary man in the sense that he accomplishes now by the aid of his new concept of himself, what he never could have accomplished so long as he rested under the belief in himself as a material individual, subject to material laws. *Apparently* living in a world of chance and change, he learns that he is *really* living in a Universe of immutable harmony, where, "All things (do

really) work together for good to them that love God" (the good). Nay, he sees that all things work for good anyway, whether he loves God or not, since this is the only way that Law can work; either this or it works for evil, for Law cannot be a house divided against itself.

Working for Good always on the plane of the Universal, the Law will work for Good for the individual on the plane of the particular, only as he works *consciously* with it. There are those who work unconsciously with the Law through conformity to moral requirements and thus partake of the benefactions which always follow such co-operation, but the most "Perfect Way" is the Way of Understanding. The righteousness which avoids the evil consequences of wrongdoing is good, but the righteousness which invites the blessings of *Right-thinking* is another and a better thing. It is for this reason that Jesus says to His disciples of old and His disciples of today, "Except your righteousness exceed the righteousness of

the scribes and the pharisees, ye shall in no case enter into the kingdom of heaven."

We are learning now that the kingdom to which Jesus refers is not something afar-off and outside of oneself and one's present experiences, but that it is something near, very near, and inside of oneself, as that state of content which is based on the knowledge that, "In a universe that is filled with the presence of God there is no room for evil." Just as man has progressed to the intellectual method of accounting for all phenomena from the acceptance of these as every other animal accepts them, without seeking to account for them, so he ascends to that higher level where the intuitional begins to play a part hitherto undreamed of, for it is from the intuitional that man derives his *conviction* of Truth even when the intellectual affords him no support. Through intellect he has come up through much reasoning to an appreciation of himself as something other and better than a two-legged animal, to the point where he

inwardly *feels* a sense of his relationship to that which can neither be seen, touched, smelled nor weighed; in short, he intuitively feels that he is not all of matter but some of Mind, and if this leads him by degrees to an eminence where he can conceive of himself as being All of Mind and none of matter, it is just what might reasonably be expected. The steps up from the many to the One, from the particular to the Universal, are as orderly as the gradations from the multiplication table to Euclid, and beyond it. Just as when one discovers that the unit is the basis of the science of numbers, so when one discovers that Cause, in order to be Cause at all, must be One and Indivisible, he has arrived where the Whole spreads Itself out before him, inviting him to come and partake of its Oneness. It is at this point that the individual learns that while he has *seemed* to be a law unto himself, he has in reality, through painful experience, or pleasurable acquisition of Truth, been following the Cosmic plan and landing at the

only place he can possibly land, quickly, if he seeks; slowly, if he suffers as a result of not seeking.

Free moral agency does not mean in its fullest significance that man is *eternally* free to think as he pleases, but that he is temporarily permitted to think his own thoughts until he learns that it is wiser to "think God's thoughts after Him." It is when man does not think God's thoughts after Him that he is in error, and it is when he is in error that he sins and sickens and dies. Therefore Jesus stated the greatest truth when He said, "Ye shall know the Truth, and the Truth shall make you free." When through philosophy, man becomes aware of the Truth of his being, the redemptive process has commenced by means of which he is to learn the significance of the Atonement, not as the shedding of *one* Man's blood in order that *all* men may enter into Life eternal, but the appreciation of that Cosmic plan and changeless order of which the Master was thinking when He said, "I and the Father are one."

This one-ness of Jesus with the Source of all Being is the one-ness of *all* with the Source of Being, for unless the all is one with the Source it is bereft of reality. The one-ness of the individual, every individual, with the Universal, is a Truth which can never be offset, but the individual must *know* this Truth; otherwise he will never be free from the belief that he is separate, or separated, from God. It is this belief that we are separated from God which is the cause of all our woes; therefore it is this conviction that "Nothing shall be able to separate us from the love of God which is in Christ Jesus," which is to bring about our emancipation from all that is inimical to health, happiness and holiness.

When we *know* the Truth, we follow the advice of Him who said, "Judge not after appearances." We shall no longer think of man as a body with a soul inside of it, injected into it at birth and just as summarily ejected from it at death, for the man of appearance will give place to the man of Real-

ity, in all our thoughts and considerations. If Man is made in the "image and likeness" of God, it is necessary for us to know what God *is*, else how can we know what His "image and likeness" is? God is represented as everything which can never be known. We are told that "A God defined is a God dethroned," and we are told this to prevent us from inquiring into what is called the Inscrutable; yet Jesus says, "To know me and the Father which sent me is to have Life Eternal dwelling in you." This does not mean that we are to know God as we know objects of sense which are known by their length, breadth and thickness, for God is not matter, but Mind, as is evidenced by those words of Plato wherein he states,— "Mind is the place of Ideas, and God is Mind." Here is a definition of God which does not dethrone Him but which exalts Him to a place in human consciousness such as He had never occupied before; for until then God had been one of the many deities of the pagan philosophies, or the One God

of Israel with all the human attributes which were assigned to Him by those who thought of Him as a Superman. The angry God of Moses, separate from the world of His own creating, becomes now through Plato's higher conception, that Universal Intelligence which embraces the universe in its all-inclusiveness, as Mind embracing its own ideas. It is when we see (perceive) God from this point of view, that we can appreciate His omnipresence; for it is only as Mind that God can be omnipresent. Again it is when we do so perceive that we can also perceive Man to be Idea, the changeless, painless idea of the Mind which formed him. Thinking of God as Mind, we can see how impossible it is for Him to have "parts or passions," so that that which we could not understand before, now becomes as light as day. It is that Light which enlighteneth every man that cometh into this world when he has risen from simple consciousness or the plane of the animal, through self-consciousness or the plane of the intellectual, to

Cosmic consciousness or the plane of the spiritual. It is on this plane of Cosmic consciousness that man becomes prepared to have God defined to him satisfactorily. As low as the woman of Samaria seemed to be in the moral world, she had nevertheless risen to the place where her inquiring mind wanted to know the Truth, as is evidenced by her question, "Where is God to be worshipped." It was nothing to Jesus that she had already had five husbands; the important thing to Him was that she wanted to know something about God; and this involved a *definition* of God such as had never been given before. If God had been defined by Plato as Mind centuries before, He was now defined by Jesus by another word, when He said, in answer to the woman's question, "God is *Spirit*," and they that worship Him must worship in spirit (thought) and in Truth" (understanding).

Spirit was not a something which could be limited to any particular place or people; therefore it was neither on "this mountain

nor yet at Jerusalem" that the Mind of Plato and the Spirit of Jesus was to be communed with; but rather, it was in the sanctuary of man's *understanding* mind. The Psalmist defines God as Health, when he says, "God is the Health of my countenance." John the Beloved defines God as Love, and the beautiful figures of the Bible expressing such ideas as, "The same fountain cannot send forth at the same place both sweet and bitter waters," indicates that God is that single Source or Fount from which there cannot proceed opposing elements. Through all of these definitions of God, the idea prevails that He is One, and it is this idea of One-ness which renders dualism and polytheism alike insupportable. It is also this idea of the One-ness of God or Unity of Cause, which carries us over naturally and painlessly to the idea of the Trinity of the Godhead, which is not that inconceivable mixture of three Persons in one Person, but that acceptable combination of Three qualities in One Eternal Reality. This Trinity in Unity of

the Godhead is the Omnipresence, Omnipotence and Omniscience of that One and only Mind, which is called by different names in different nations, for not all nations speak of Deity as God.

Of the first aspect of Divine Mind it might be well for us to consider what is meant by Omnipresence. The Psalmist says, "Whither shall I flee from thy spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." This Omnipresence from which the Psalmist could not escape is something vastly more than the word "everywhere" implies. When the child answers in reply to the question "Where is God?" "God is everywhere," he has not stated the whole truth unless he includes the correlated fact that the opposite of God, or evil, is nowhere. One might speak of the

everywhereness of God as one speaks of the everywhereness of the atmosphere in which good, bad and indifferent odors express themselves, but this would not convey the true significance of the word Omnipresence as related to the all-inclusive intelligence. God is not *everywhere* except in the sense that His opposite is *nowhere*, for if evil exists it must exist in the everywhere present God or Good; otherwise it must exist *outside* of God, in which case God would not be everywhere. If God is Omnipresent as we declare He is, He must be so to the exclusion of all that is unlike Him; and hence the spiritual philosopher declares, "There is no evil," on the assumption that for anything to exist at all it must exist in that Presence which is all-embracing, and outside of which there is nothing at all. From this we see how large a meaning the word Omnipresence has, and how much is involved in the acceptance of its philosophical significance. Once it is understood, and accepted because it is understood, and not because it is forced upon one as a

matter of faith or dogma, it confers a power which nothing else can confer. For Jesus to know that God is the only real Presence, was for Jesus to know that evil of any name or nature has no place in this Presence; having no place in this one and only Presence, it has no presence at all. It was this conviction of the Omnipresence which enabled Jesus to perceive the nothingness of evil so clearly that He could speak with authority and not as, "the scribes and pharisees." The sins and sicknesses of poor ignorant humanity were as mere appearances, all alike, and hence He could say to an adulterous woman, "I will not condemn thee," and to a palsied man at the Pool of Bethesda, "Take up thy bed and walk." All seeming evil was alike to him, for it was a lie and "the Truth was not in it." To Jesus, God was "ALL IN ALL" but He could not have been this if Jesus had given in His thought or philosophy, any reality or presence to the imperfect, impure, or impermanent. Apparent as all of these were to the

senses, Jesus knew they had no place in Reality; hence they were illusions, one and all, and as such He treated them, with instant dismissal; just as the wise man dismisses the appearance of the mirage when the unwise man may in his delirious thirst go in the direction of it to his own destruction. All the seeming evil in the objective world which is real to the natural man, or the man who believes what he sees with his eyes, is most unreal to the spiritual man who perceives with his mind that, "Only the Good is True." When Paul came into Cosmic consciousness or the perception of the Real, he said, "We look not at the things that are seen, but at the things that are not seen: for the things that are seen are temporal (illusory), but the things which are not seen are eternal" (real). Spinoza was said to be "God-intoxicated" because reason and meditation led him to the conclusion that God is the only Substance. One may be considered mad as Paul was considered mad by Festus, but if one's insanity is of the nature of

Paul's, one will do what Paul did, and Paul healed the sick and raised the dead by virtue of the fact that he acknowledged no other presence save that of Him who is eternal Life and Love, Truth and Beauty, Health and Wholeness.

If this aspect of the Blessed Trinity is accepted, we may proceed to the consideration of the second aspect, which is the Omnipotence of God. The Omnipotence of God does not mean that God is one of many powers, greater than any one of these, or of all of them combined, for "The Lord He is ONE, and there is none else beside Him." Therefore He is the *ONLY* power; and when this is accepted and understood man shall lose his fears, since all man's fears proceed from the belief in other powers than the One supreme and only power. Jesus gave no power to aught save Divine Mind, and hence He could say, "All power is given unto me in heaven (the subjective world of thought) and on earth (the objective world of experience) for (I am the Idea of that

Mind which expresses Itself through me in terms of its own perfection; All that my heavenly Father is in Reality I am in manifestation)." Let so-called evil vaunt itself as a power, Jesus would prove at all times and under all circumstances the falsity of its pretensions. "The prince of this world cometh and findeth nothing in me." The popular belief in evil might suggest itself, but it would find nothing in His consciousness to respond to it; therefore it could neither tempt nor terrify Him; and when a man is neither tempted nor terrified by a thing it is the same as if that thing did not exist for him. This state of mind was peculiar to Jesus, not because He was a favorite Son but because He was a Son who *knew* His Sonship. So-called evil continues to exist as an appearance, because men love it as sin and dread it as sickness, but this would not be so if men once *knew* that God is ALL, and kept their minds constantly refreshed with this Truth. Under such conditions any man might then affirm, "The prince of this world

cometh and findeth nothing in me," for where there is no belief in the reality of evil because of a profound conviction of the Allness of God or Good, there can be no response to evil suggestions. When Paul arrived at the conviction of the Omnipotence of God he said, in speaking of all that is called evil, "None of these things move me." This will be true of you and of me when we arrive at the same state of consciousness. The omnipotence of God is a truth which will make of any man who knows it, and tests it in his hours of trial, a superman.

Now the way has been paved for the definition of the Omniscience of God, a definition which would be impossible to accept if the other two aspects of the Blessed Trinity were not understood. If we bear in mind that the Latin word *omni* signifies "All" or "The only" it will help us to realize what is meant by Omniscience when applied to Deity, for while it means all knowledge, it also means all knowing, in the sense that nothing can be *known* which is not known to

God. Man may *believe* appearances, but God only *knows* Realities; therefore we can understand that many things which man in his spiritual ignorance *believes*, God in His wisdom can never *know*, since they are not to be known. Man may believe for instance in a rising sun, but neither God nor man can ever *know* such a thing, since it is not a truth. Because the unscientific man believes in the reality of appearances he would have other men believe that God sees those appearances. It is this false belief that causes men to ask concerning all the apparent evil in the world: "Why does God permit all the sin and sickness and sorrow?" Such a question is as foolish as it would be to ask why nature permits the illusion or appearance of a rising sun when it is nothing at all but the opposite effect produced by a revolving earth. God no more knows or permits evil than nature knows or permits a rising or a setting sun, for neither God nor nature can know or permit what does not occur. If learned ignorance takes issue with this state-

ment it will be because learned ignorance will be doing the only thing it can do—expose itself. When learned ignorance took issue with the declaration of Galileo concerning the sphericity of the earth, it did not make that old lie, which said that the sun rose in the east and set in the west, true. It merely showed how tenaciously learned ignorance holds to its preconceived theories. Just as certainly as all men who are neither stupid nor savage, have given up the belief in a rising sun, just so surely will all men who are neither stupid nor savage, give up the belief in evil, when they learn that the opposite is true; that is, that God is all and in all.

If we seem to lay stress on the understanding of this Trinity in Unity of the Godhead, it is because we know that it is the foundation upon which every successful demonstration of mind over matter, and Good over apparent evil, must be made; for, "Other foundation can no man lay than that which is laid," and unless we build on this foundation we build on sand. One God implies One

eternal Cause and Creator, One unlimited Presence, Power and Knower, and only One, since, if there were two or more Causes at work in the world, there would be incurable chaos and man would be "without hope or God in the world." It is out from this accepted Oneness of things that the conception of the unity of substance takes its rise, and we learn that Mind, and not matter, is the underlying substance from which all real formation springs. We use the word Mind in this connection as a synonym for Spirit; the word Jesus is used interchangeably with Deity, if you remember. Substance in its scientific and philosophic sense means that which is insusceptible of decay and disintegration; therefore the only Real Substance must be God, since all else passes away. Man's immortality rests upon his "likeness" to that Substance which is without beginning of years or end of days.

If the senses say that man is matter and subject to material laws, the senses imagine a vain thing; for the Science of Christ as-



sure us that Man is *now* the Son of God: and since the effect is ever of the nature of its cause, and the cause of Man is God or Pure Spirit, Man must be spiritual, no matter how material he seems to be. It is this *Nowness* of Man's spiritual nature of which John was thinking when he said, "Beloved, *now are* we the sons of God, (not going to be) and it doth not yet appear what we shall be: (when we realize this Truth) but we know that, when He (Spirit) shall appear, (as the only Life and Mind and Substance of all things, including Man) we shall be like Him; (in essence and character) for we shall see Him as He is" (and not as He is represented by the warring creeds).

When we see Him as He *is* we shall see Him as changeless, Divine Principle, and not as a fickle personality of heroic proportions. Perhaps no synonym for Deity has aroused so much antagonism as has this word Principle, and this because the word has been used by educators and others to signify the inanimate and unintelligent starting point from

which to draw scientific conclusions, whether it be in music, mathematics or metaphysics. It is difficult for us to imagine an *intelligent* Principle, because we have so long associated the word with non-intelligence, but it is at this point that imagination, not fancy, is called upon to exercise itself. One may say that in a question which is purely religious as well as scientific, imagination might well be left out, but if we leave Imagination out, it is like depriving the sun of its light and heat. Imagination is to religion what it is to the exact sciences. Are not the principles of music and mathematics necessary to progress? Moreover, are they not imaginary principles? For where else do they exist if they do not exist in the "chamber of imagery?" These principles are not apparent to the senses; therefore they must be *assumed* principles. However, shall we quarrel because they *are* assumed? If man can observe with his eyes a phenomenal world, can he not assume that there is back of this phenomenal world a cause for it, even though

he cannot see this cause nor understand its methods? Back of all manifestation there is principle, otherwise manifestation could not be. Principle may be defined as "Source, Cause, Base, Foundation, that from which things proceed and that to which things must ultimately revert;" and it is when this definition of Principle is applied to Deity that we find that God is the Principle of principles, since every true believer in God, be he Jew, Christian or Mahommedan, believes God to be the *only* Source, Cause, Base, Foundation, and that from which all things proceed and to which all things must ultimately revert. Then again there is that about this word when used as a synonym for Deity which is most acceptable, for it absolves God from many of the charges which have been laid at His door, while at the same time it helps man to work out his own salvation, not so much with "fear and trembling" as with love and courage. For Principle, to be Principle at all, it must be immutable, and this is precisely what God is, if we are to believe the

Scriptures. If God is "the same yesterday, and today, and for ever," then it follows that He cannot be swerved from His divine purpose; so that asking God to relent and be merciful is as foolish as it would be to ask the stars in their courses to reverse their natural order. God is the changeless Principle of Being, and His nature is Love, always Love, and ever remains so, regardless of man's mistakes, which we call sins. Just as the sun shines whether we come out of our caves or stay in them, and just as the principle of mathematics remains the same whether we use it or not, so God, the eternal Principle of all that is, ever has been or ever will be, retains His persistent immutability. Neither praise nor censure affects Him; neither is He moved by the joys or sorrows of men, for this would be to make of Him an emotional God, laughing and crying as men do before they understand His ways and learn to comport themselves accordingly. "His ways are higher than our ways, and His thoughts are higher than our thoughts,"

for the reason that He is not swayed by externals.

When man learns to govern his life according to Principle rather than by personal opinion, he will not be swayed by externals. Realizing that he lives and moves and has his being in that eternal order where Harmony is the only state of consciousness, he will understand what Jesus meant when He said, "Nothing shall by any means hurt you;" for he will know that *no* thing which has proceeded from Principle, can be in any wise injurious, and he will acknowledge nothing that does *not* proceed from this One and Only Principle. Herein lies the test to be applied to all man's experiences. Do they proceed from Principle, they are true and good; are they not true and good, they do not proceed from Principle: and man is empowered by his knowledge of Truth to free himself from them by saying to them, whatever their name or nature, "Get thee behind me, Satan." Satan is the name given to that sum total of error which masquerades as Truth, and

whose only reality is the reality which men give to it by believing in it, and fearing it because they do believe in it. In the spiritual infancy of the race, Satan was a person of ugly or pleasing mien as it pleased ignorant humanity to regard him. Then human consciousness expanded to the point where it robbed Satan of all personality and made of it what theology called that "principle of evil at work in the world;" and now consciousness has expanded still farther to where it robs evil of all right to reality, on the ground that God is all. Its pretensions are exposed until now it can deceive only those who do not know its nothingness; just as a ghost, so-called, can frighten a child so long as he does not know its unreality.

With this perception of evil's nothingness, man is now free to consider intelligently his own relation to the Infinite. No longer does he grope in the dark concerning his own identity, for having discovered the Principle of his Being to be God, and having also discovered that this Principle never ultimates

itself in anything unlike itself, his unity with God becomes first an intellectual persuasion, and then a demonstrable science. It has been said that "The greatest study of mankind is man," and this would be so were it not that God is prior to man and hence the study of man rests upon the study of man's Maker. From time immemorial those divinely inquisitive members of the race who are ever in advance of those who take everything for granted, have asked with the Psalmist, "What is man that thou art mindful of him, or the son of man that thou visitest him?" But this question would never be asked were it not for the fact that reason assures us that there is more of man than can be contained "between his hat and his boots," as Whitman puts it. The thoughtful individual is not content to regard man, especially himself, as so much matter. It is not a question with him as to how much he weighs, neither is it a question as to how tall or short he is physically. He is concerned to know what he is mentally and above all spiritually,

and hence his question, which is merely the repetition of the question asked by the Psalmist, and Carlyle, and others. When Carlyle asked, "What is man?" he answered himself by saying, "To the eye of vulgar logic (that which makes its assertions on the evidence gained through the senses) man is an omnivorous biped wearing breeches." But Carlyle was not satisfied with vulgar logic's definition and so he asks the question again, this time of his own intelligence: "To the eye of Pure Reason what is he? A Soul, a Spirit and a divine Apparition."

Now it is a question with each of us as to what we shall be in our own consciousness, "an omnivorous biped" or a "divine idea." I say in our own consciousness, because, regardless of any *belief* we may have concerning our real selves, the fact will always remain that we are "now the children of God." Greater than the discovery of gold in the hills, pearls in the sea, electrical energy in the atmosphere, or the North or South Pole, is the discovery of the Self. It is written in

the Scriptures that, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and from the rib, which the Lord God had taken from the man, made He a woman, and brought her unto the man." This is a description of man as he appears to all of us when we are as yet on the plane of simple consciousness or that plane of consciousness which we share with animals and young children. Judging man after the flesh, or according to *physical* appearances, man is little better according to his own estimation than the "omnivorous biped." James the Apostle asks, "What is your life (in the flesh)? It is even a vapor, that appeareth for a little time and then vanisheth away." It is the conviction on the part of every intelligent man that he is something more than he *appears* to be, which compels him to ask, "What am I?" Is it not borne

in upon us every day through human experience that the man of flesh or fleshly inclinations is not the man which shall "hereafter be"? The word "hereafter" in this connection is not used with reference to a postmortem condition but with reference to that state of consciousness and existence which will come *here*, after man discovers his oneness with Pure Spirit. In our spiritual infancy we conceive man to be material and therefore we associate him with all that is material, and consequently subject him (in belief) to so-called material laws. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return," expresses the popular conception of man as we know him through the senses; but when the first dawn of spiritual consciousness comes we can say with Paul, "Wherefore henceforth know we *no* man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him so no more." This

spiritual illumination by means of which we see through appearances to Realities, is what is called by Jesus the "new birth," when He says: "Except ye be born again ye cannot enter into the kingdom of God." Again He tells us distinctly to "Call no man your father upon the earth: for One is your Father, which is in heaven." By this it is not meant that we shall lose our respect for our earthly parents, but that we shall see them as the *channels* through which we came into manifestation. There is but One Father of those we call our fathers and mothers, as well as of ourselves, for there is but One Divine Principle, Source, Cause, Origin, Base and Foundation from which all things including man proceed and to which all things and man must inevitably revert. When this command of Jesus to call no man our father upon the earth is observed, because it is understood, we shall have a new law of heredity. We shall no longer justify ourselves in our moral weaknesses because "Father and grandfather drank or gambled

before us;" neither shall we be afraid of this, that or the other disease because our progenitors died as the result of it. Calling no man our father or grandfather upon the earth we shall trace our ancestry to Him in whom all perfection is, and in the consciousness of this glorious ancestry we shall claim our divine right to health and holiness. "That which is born of the flesh (false concept) is flesh (false appearance); and that which is born of the Spirit (Reality) is Spirit" (manifested).

The teachings of Jesus on this question of spiritual relationship are fraught with tremendous import and practical value, for not only is it a great spiritual comfort to realize that we have *not* inherited sinful or sickly tendencies from our One and Only Parent, but that we *have* inherited the very opposite of these which we may bring into our experience, by *Thinking* of ourselves, not as the offspring of the flesh, but as the children of God. The child who was stolen in his infancy by gypsies and brought up by them to

believe he was one of them, thought as one of them, acted as one of them and made no claim to anything higher until he was apprised of the facts concerning his princely relationship, is an illustration of the condition of every man until he is made aware of his kinship to the King of Kings. For the most part we are worse off than the child stolen by gypsies, for we labor under the delusion that we are *now* the children of men but that at some time we may *become* the sons of God. That we must *become* something is true, but it is not that we must *become* the sons of God; it is that we must become *aware* that we are that *already*, and that no mistake on our part can ever make us otherwise. No delusion on the part of the child stolen by gypsies could ever make him other than the natural son of the Prince, but it could and it did shut him out from the enjoyment of his princely privileges; and this is precisely what occurs to all of us so long as we do not know what we are, in Spirit and in Truth. Occasionally we get fitful glimpses

of our real natures, but we are like the man who "beholdeth himself (in the glass) and goeth his way and straightway forgetteth what manner of man he was." Only yesterday a man was taken to the hospital dying of starvation, whose name, when it appeared in the newspapers, attracted the attention of a lawyer who associated it at once with that of one whose whereabouts had been sought for a long time. An estate to which this man was joint-heir could not be settled until it was ascertained where he was, dead or alive. Once his identity was established he was removed from the charity ward to a private room with all that goes with it. Was this man dying from poverty or from a *belief* in it? Jesus was the good lawyer who came to inform man dying of starvation, spiritually and materially, that an estate was awaiting settlement which could never be administered so long as one of God's children remained outside of His universal beneficence. He illustrated this by the one lost sheep for which the Good Shepherd leaves

the ninety and nine to seek and restore it to the fold.

It is this restoration of man to his divine rights that is the crowning glory of the mission of the Master, and this restoration can never be brought about save as it is brought about by man's intelligent co-operation with divine law. There can be no co-operation, however, without understanding or true knowledge; and this is what Divine Science is intended to convey. Once accept the fact that Great First Cause is Spirit or Mind, and we must admit that Man as Great First Effect is spiritual or mental, and that what seems to be material in connection with man is nothing more nor less than man's material concepts of himself at a certain period of his mental unfoldment. It is these material concepts that Truth has come to destroy, so that we may enter into the enjoyment of those things which God has prepared for us from before the foundation of the world.

First of all there are those false concepts

concerning God and man which the race has entertained through countless ages, and which must be dispelled. We must no longer think of God as a *mammoth* man beyond the skies, neither must we think of man as a material being subject to material conditions over which he has no control. We must not be afraid to think of God as Principle instead of personality, as this latter word is commonly used. While God may be "The Great Unknowable" from the standpoint of personality, He is certainly not unknowable from the standpoint of Principle, for from this standpoint the Author of our Being is as knowable as is the principle of the science of numbers, and just as demonstrable; and it is this demonstrability of Divine Principle which reveals God as "A very present help in time of trouble."

Is there any time or place where one may not work out a problem in mathematics? Is it not true that, since the principle of mathematics is everywhere, it may be utilized in

the solution of any problem which presents itself at any time, and in any place? Men have solved mathematical problems in prison cells as they have in palaces, and perhaps with more ease because of their greater solitude, knowing that a principle which is demonstrable anywhere is demonstrable everywhere.

If from now on we supplicate Personality less, and demonstrate Principle more, we shall profit by the change and glorify our Father which is in heaven in ways of which we never before dreamed. "Herein is my Father glorified, that *ye* bear much fruit" (accomplish many things through Truth understood). Having grown away from the false concepts of a distant God and a material man as His image and likeness, we must now grow away from the false concept which imposes itself on all of us in the form of accepted limitation. There will always be an accepted belief in the negative, forever expressing itself in negative thoughts and utterances, and consequent negative con-

duct, until man outgrows the belief in limitations. Men say, "I can't" almost from force of habit, and the result of this is that they do not try, and, not trying, they do not succeed; not succeeding they either blame God or society or economic conditions, when all the while their lack of success is the consequence of their accepted limitations, which they do not realize.

We speak of material laws, and this is another false concept we must get away from, for there are no material laws. All laws are mental, and the sooner we admit this the better, for it is an admission which will enable us to avail ourselves of those mental laws, and thus rise above our accepted limitations by a purely mental process; the process of Thought, for "Thoughts are things" and the most real things in the universe, notwithstanding the materialists, of whom, thank fortune, there are few left.

If God is Mind, Thought of a necessity is the plastic material with which Mind works. This fact makes it easy for us to accept the

idea that, "The universe is the Thought of God," and after this we ought not to experience any difficulty in believing that the world, as we see it in the objective, is the thought of man: that is, the world is to man what man thinks it is; good if his thought of it is good; bad if his thought of it is bad, and this according to Shakespeare's declaration that, "There is nothing either good or bad but *thinking* makes it so."

The difference between *God's* universe and man's world, is the difference between law and order, and chaos and confusion. The only way for man to conform his world to God's universe is to learn to form mental pictures of the Ideal, that is, to think of things as they *are* in contradistinction to things as they appear to be, to his disordered senses. We must take the advice of the scientist, who said: "When thy science and thy senses conflict, cleave unto thy science," and of that greater scientist, Jesus of Nazareth, who said: "Judge not after appearances but judge righteous judgment."

The law of Mind has no limits. We are limited in our application of the law by our belief that it has limits. We are not merely affected and influenced by our thoughts, but we are what we are, in actuality and in manifestation—that which our thoughts have made us. In the Dhammapada, one of the books of the sealed canon of Buddhism, there is a statement which supports the above declaration. “All that we are is the result of what we have *thought*; it is founded on our thoughts, it is made up of our thoughts.” So we see that this is not a new doctrine and that what is called the New Thought is simply a practical application of a philosophy and a science which is as old as the Ancient of Days.

Though we should ascend the loftiest heights or descend into the lowest depths, we shall never go out of our own mental realm; it will always be our own thought that we shall perceive. Emerson substantiates this when he says, “All that you call the world is the shadow of that substance which you

are, the perpetual creation of the powers of thought, of those that are dependent and those that are independent of your will."

In view of the fact, therefore, that the most profound thinkers of all ages have regarded Thought, not as something "light as air" and just as unproductive, but as that plastic substance from which all form proceeds, ought we not to be as careful in our use of it as we are now careful in our use of electricity? Regardless of all the beneficent uses to which electricity is being put, we, nevertheless, know that there are uses to which it may be put that are hurtful and injurious; for the same force which may be used to vitalize may also be used to electrocute.

Just as there is a science of electricity by means of which generic power may be controlled and directed, so there is a science of righteousness or right-thinking by means of which injurious thoughts may be cut out or short-circuited and by means of which helpful thoughts and healing thoughts may be

turned on, as one would turn off and on the electric light; and the one is no more miraculous than the other. The electrical displays of the twentieth century would be just as wonderful (miraculous) to the disciples of the first century as the physical healing by spiritual means of the first century, without any other form of medication whatever, is to the people of today. "The supernatural is only the divinely natural not generally understood." Just as we of today dispel darkness by merely pressing a button and availing ourselves of a law and an energy and a substance which we can neither understand nor define, so those early disciples overcame disease by the pressure of their own thoughts upon that ever-present Force of Mind which is the Source from which all manifestation takes its rise.

It might be well at this point to show what we mean by the pressure of Thought and the result of that pressure in our bodies and in our affairs. We read in "Medicine and Mind": "A lady saw a heavy dish fall

on her child's hand, cutting off three of the fingers. She felt great pain in her hand, and on examination the corresponding three were swollen and inflamed. In twenty-four hours incisions were made and pus evacuated."

Dr. Day in the "Medical and Surgical Journal," had a patient "whose lips and mouth were suddenly enormously swollen from seeing a young child pass a sharp knife between its lips."

Dr. De Fleury tells us of a girl who dreams she is pursued by a man and falls into a ditch and breaks her legs. Next morning she wakes bruised and declares her legs are broken. It is not so; but her legs are paralyzed (by this dream) for six months.

Dr. A. G. Schofield says, "A gentleman known to me, seeing a friend with stricture of the gullet, soon experienced an increasing difficulty in swallowing, which ultimately was a cause of death." So much for the pressure of Thought in a negative way; and

this vouched for by most reputable physicians.

The day has come in the evolution of the race when Thought, like any other natural force which has not been used except in a very limited way, even by what the world calls Thinkers, is being called upon to yield up its too long concealed resources. No longer do we feel that Thought is a something which comes and goes at its own sweet will, regardless of the Thinker, for we now know that what we are, we are as a result of what we think. Therefore we are learning to select our thoughts as horticulturists select seeds and bulbs from which their precious things of color and fragrance are to proceed later on, knowing, as we do, that ideas and mental pictures formed in the chamber of imagery are the prototypes of whatever we desire to see in visible manifestation. If what we are today is what we thought yesterday, then what we shall be tomorrow will be determined by what we think today, and hence the necessity of thinking today in such

a manner as will be provocative of the best in the form of health and happiness, peace and prosperity.

Man is free to direct his attention, which is his concentrated thought, as he chooses; but he must choose in accordance with law and order if he would have law and order prevail in his affairs; inasmuch as law and order exist in the mental world as they do in the physical world, which is nothing more nor less than the mental, expressing itself in objective form. Swedenborg points out this in his Law of Correspondences. The only limits of mind are those which are encountered when the thinker would impose conditions on himself or others which are contrary to the true order of things as they exist in Divine Mind; it is from this misuse of thought that sin and sickness come into manifestation as if to rebuke us for our ignorance. No longer does the intelligent man think that these distressing conditions are visitations from Divine Providence over which man has no control. He has outlived,

or out-thought this ancient error, as he has out-lived or out-thought the false belief that he could not control those forces of nature; forces which at one time were considered so destructive as to defy conquest and subsequent utilization.

When the race subdued the Nile so as to prevent inundation on the one hand and to produce irrigation on the other, it prefigured what it would later accomplish in a field far more subtle, the field of modern psychology. The conquest of external nature is one thing, and a great thing, but if man merely conquers that which is external to himself, while his inner emotions and feelings remain untouched and undisciplined, of what avail is it? The glory of the new psychology of life lies in the fact that it not only theorizes about mind's supremacy over matter, but it demonstrates it in such manner as to furnish us with the idea that it was on some such basis that Jesus, the Master psychologist, performed what we in our ignorance call miracles. Speaking to the woman

who had touched the hem of His garment in the full belief that if she did so she would be healed, He said, "Thy *faith* hath made thee whole." This saying implies that her restoration was due to an idea, or mental picture, carried to its ultimate conclusion; for this is precisely what faith is,—an idea conceived in the womb of the mind, carried through a period of gestation or expectation, until its birth in manifestation is the natural consequence.

The trouble with the faith of most of us is that, while we can conceive what we want, we cannot carry the idea, or mental image, sufficiently long in thought to have it make its impression on the subconscious mind; and unless it does register there it quickly loses its power to reproduce itself. The woman who touched His garment could not be dissuaded from her belief that if she did one thing, another thing would follow. The "press" or crowd could not prevent her, invalid as she was, from obtaining her desire. Unlike her, we are discouraged at the first

sign of delay. Do we desire, as this woman desired? If so we shall be as insistent as she was insistent. Desire which is not continued is desire which is not gratified. One does not row across stream with one stroke of the oars; it requires a "long pull and a strong pull," if we would cross the stream which separates us from the things we desire, but which we often fail to receive, not because they cannot be received but because our demand is not sufficiently concentrated to attract supply.

It is the matter of concentration to which we must pay attention, if we would draw from the Inexhaustible Reservoir those things which God has prepared for them that love Him,

CHAPTER II

CONCENTRATION

It has been said that the development of true personality depends largely, if not altogether, on concentration. By this is meant that the focusing of thought on a specific subject or object is the "one thing needful" to the understanding of the subject or the acquirement of the object.

When Demosthenes, at the close of a brilliant oration to which he had been listening, cried, "I too am an orator," it was because that which he had heard had created a new idea which swept everything before it. He imagined himself doing what the orator, who had held him spellbound, had done. He was picturing to himself the day when he too would move multitudes by the force of his eloquence; and his picture came true when

he became the greatest orator of all time, the model for all who would excel in the art of public speaking. For the encouragement of those who are too easily discouraged by accepted personal limitations, we have only to remember what Demosthenes had to overcome. A feeble constitution had to be strengthened by physical exercise; a voice which could hardly be heard beyond the first few rows of seats in the amphitheatre, had to be developed by shouting above the roar of the sea, as he stood on the beach; an imperfect palate, which he remedied by the heroic method of holding pebbles in his mouth as he practiced his memorized declamations. Visualizing the ideal embodied in his sudden ejaculation, "I too am an orator," Demosthenes eliminated all else. Such elimination is Concentration, or the process by which all that is irrelevant and unnecessary is cast out, so that that which is relevant and essential may be retained.

When a boy wishes to set on fire a piece of paper by means of sunlight he uses a bi-

convex lens which he calls a burning-glass. Diffused or universal sunlight must be focused; that is, it must be gathered to a central point and held persistently to that point, if it is to accomplish the object desired. When the marksman wishes to hit the target, he closes one eye so as to exclude from his vision everything except the thing he is aiming at. In like manner the art of concentration consists in focusing thought on the ideal to the exclusion of all else. The mental atmosphere of the world is like diffused sunlight, in this respect; it is universal, and for this reason it is necessary, in order to attain a particular result, to direct it to a particular objective. Given all the sunlight and the most perfect bi-convex lens in the world, and no steadiness of hand, the paper will not burst into flames. Given all the thought and all the intellect in the world and no fixity of purpose, no steadiness of mental attention, a man may be a good encyclopedia but he will never be a creator.

The creative capacity in man is like the

creative capacity in God, for it is and must be the result of unwavering direction. "If thine eye be single thy whole body shall be full of light," said the Master, and James declares that, "A double-minded man is unstable in all his ways." These are short but emphatic statements of the law by which the unmanifest is to be made the manifest, the universal the particular, the invisible the visible. A man's eye is not single when his attention is easily drawn away from the thing he desires to be, or to do. Hence the innumerable failures in the world. A man is "double-minded" when he has one idea to-day and another idea tomorrow; therefore he is not only "unstable in all his ways" but he is unproductive in all his endeavors.

It were as foolish to blame God, the Universal, for our particular limitations, as it is to blame the sunlight for not doing that which it can do only with our intelligent cooperation. To blame nature for not producing the cultivated strawberry or the spineless cactus is folly. Nature and nature's

God alike bring men and things to a certain stage of evolution, at which stage man, the expression of infinite Intelligence, must join forces *consciously* with Divine Mind if man and things are to be lifted to a higher stage of development.

By unconscious processes we have been evolved from what we *were*, to what we *are*. What we are *to be* depends on *conscious* co-operation with that law of unfoldment which converts the imperfect into the perfect; the mortal into the immortal; the son of man into the Son of God. We put off mortality by putting on immortality, and we put on immortality by concentrating on the Real instead of the apparent.

Haldane tells us: "What we have to eliminate, if we would get at the nature of reality, is unconscious and illegitimate assumptions." For instance, it is an unconscious and illegitimate assumption to suppose that a thing which comes and goes and never remains the same while it is here is a reality. Such phenomena are appearances but never

realities, in the sense in which the word is used philosophically. The real may be defined as that which is insusceptible of discord and decay, chance or change. The real, therefore, is that "universe of ideas" which Plato distinguishes from the world of deceptions, and which Jesus must have been thinking about when He cautioned His disciples to "Judge not after appearances." Nothing so successfully interferes with true and constructive concentration as the common tendency to judge after appearances. Appearances may indicate that conditions are greater than man's capacity to overcome them, and so long as man believes they are, they will be so to him; the believer will be conquered by his own beliefs, which is as foolish as it would be to believe that it is the tail which wags the dog, and not the dog which wags the tail.

When a man thinks or believes that his sins and sicknesses and limitations are larger than his power to overcome them, he is laboring under a delusion; he is concen-

trating on a falsity, and the falsity is his undoing. It is an "illegitimate assumption" to suppose that imperfection is as real as perfection, sickness as real as health, or death as real as life, for "A thing and its opposite cannot be real." Either the thing is real or its opposite is real, for both cannot be.

Concentration, then, is the art and the science of discrimination. It is the capacity to separate the wheat of the real from the chaff of the apparent; for it is only as we are able to do this that error can be overcome by Truth, whether it be in the domain of mathematics or metaphysics. The apparent would have us believe that the sky is a solid body and that the stars are like brilliant pins stuck in this solid body, whereas the real assures us that, "There is no sky," and that the stars are distinct and separate, and incredibly larger than appearances would indicate. The apparent would delude us into thinking as our forefathers thought, that the earth is flat, but the real convinces us of

its sphericity; and just so with a thousand and other phases of phenomena, all of which have to be corrected by what we now know to be the real in the case. The ignorant man is bewildered by appearances; the wise man is delighted by realities, which he perceives back of all appearances. The wise man distinguishes things that *are* from things that *seem* to be, and, by concentrating on things that *are*, intensifies them.

If the New Psychology is good for anything, it is that it may make practical that which has existed in theory for so many centuries. It is not a New Thought that "Thoughts are Things" and that, "There is nothing either good or bad but thinking makes it so;" but it is a comparatively New Thought that these statements can be demonstrated in what is called mental healing. Theories which have hung in the air for centuries are now being crystalized into forms of health and happiness, peace and prosperity, on the principle that, "The tendency of an idea, or mental picture, is to

externalize itself," unless it is inhibited by negative thinking. There are three classes of thinkers: those who are given to thinking in terms of the negative, and by so doing bringing into their lives negative conditions such as sickness and failure; those who are a mixture of negative thinking today, and positive thinking tomorrow, and who, by such vacillating mental states, swing like pendulums between success and failure, and never really arrive at either extreme. These last form the great majority,—the great in-between. Then there are those who are in the great minority, those who have discovered the wisdom of dwelling, "In the secret place of the Most High," which is only another way of saying, "The art of concentrating on the Positive," or, "To know the Real is to make it appear."

The saint who concentrated on the wounds of our Saviour until the appearance of those wounds manifested themselves on His own body in what is called the stigmata showed how an uninterrupted mental picture might

tend to superimpose itself on the body; and it is also an illustration of what may be accomplished in a more intelligent and constructive manner.

The palsy of the man at the Pool of Bethesda was the result of concentration on the wrong thing, while his cure was the consequence of an intense concentration on the idea of the perfection of man made in the image and likeness of God. Jesus had formed the habit of concentrating on the Real or the things that are made of God, and by so doing it was easy for Him to see through appearances; and, back of appearances, those eternal realities which may be obscured by the mists of ignorance, but which can never be destroyed.

To Jesus, palsy in man was like a barnacle on a ship or a fungus growth on a tree; it was no *real* part of him; it was an excrescence, an abnormality, a something which could be removed and the man be all the better for its removal. Jesus regarded the normal as the real, and the abnormal as the

unreal, while we in our ignorance regard the abnormal as real as the normal; and then we wonder why we are so persistently tormented by the abnormal and the unnatural. So long as we continue in this unscientific state of mind we shall be well today and sick tomorrow, and we shall speak of the "awful uncertainty of things." The "awful uncertainty" is not in things but in ourselves, and it will ever continue to be so until we know the Truth, and the Truth is that only that is real of which God is the Author.

"All *things* were made by God, and without Him was not any *thing* made that was made."

The Truth is that God never made disease any more than nature made a flat earth, and the fact that both disease and a flat earth *seem* to be, does not change the fact that both are *appearances* and that appearances are deceptive, and that we are not to judge after them if we take the advice of Jesus. It was no less unscientific for Jesus to repudiate disease than it was for Galileo to repudiate a

flat earth; and it is no less unscientific for the New Psychology to concentrate its attention on the "things that were made by God" to the exclusion of the abnormal appearances which present themselves to our disordered senses.

We shall know what are the things that were made by God, when we know that "God is not the author of confusion but of peace." When we can discern that whatever is confusing (this includes sin and sickness, anxiety and poverty) is not of God, no matter how real these seem to be, we shall have arrived at the place in our spiritual development where we can say with Paul, "None of these things (appearances) move me." Then we shall know the meaning of the words, "To them gave He dominion."

Concentrating on the things that *are*, the appearances which *seem* to be, will be eliminated, and being eliminated from consciousness they will cease to have power over us; for it is in consciousness we suffer or we suffer not at all. To fill consciousness, there-

fore, with the things of God, is to render it empty of all else, and when consciousness is empty of all else, then God manifests Himself as Health and Wholeness, for it is only as such He can be manifested. Just as the sun can manifest itself only in that which is of its own nature, such as light and heat, so God can manifest Himself only in that which reflects Beauty and Harmony, Perfection and Purity.

Whatever, then, we desire,—and we desire only that which is good on the principle that only the good endures,—we should keep on thinking it with the greatest persistency, for by so doing we shall bring good into our experiences according to the eternal law of attraction. Do we desire health? *Think* it; and let us never allow ourselves to be diverted from thinking it. Concerning all the virtues, and all the blessings we seek and would enjoy, Paul cautions us to “*think* on these things,” knowing, as every psychologist knows today, that by so doing we evolve them.

As certain insects evolve from their own inner being the webs from which they "rise to higher things" so shall we, by true thinking, evolve those higher capacities which are *in* us, as the silk is in the worm, and which are only awaiting our co-operation to bring them forth.

It is because health is *in* us that we are able through thinking health to bring it into manifestation. It is in us as the oak is in the acorn, potentially, but we must externalize it through the intelligent direction of the only force with which God has equipped us for this pleasant and profitable duty. This force is the force of mind, for as James Allen says,

"Man is mind, and evermore
He takes the tool of thought
And, shaping what he wills,
Brings forth a thousand ills,
He thinks in secret and it comes to pass,
Environment is but his looking glass."

CHAPTER III

THE MEDICINE OF MIND

From time immemorial the power of thought to effect bodily changes has been known to such studious minds as have taken the trouble to seek a reason for the sudden effect of fear to produce pallor, and of joy to produce that glow which athletes speak of as "The pink of condition." The ordinary observer sees these changes but beyond saying, "She was as pale as a ghost," or "She blushed like a rose," he has no concern; yet it is only as we peer back of these phenomena that we are able to enter into that world of causes where we learn that "Thoughts are Things."

Through the New Psychology and kindred studies, medicine is no longer confined to noxious drugs or unnecessary experimentation in the field of surgery, for the most

advanced thinkers in the healing art are becoming more than ever aware that the state of the mind is not only the precursor of disease, but that it may also be used to prevent and heal disease. No longer is it necessary for the modern physician to stand helpless before the modern Macbeth. Shakespeare was not addressing himself to one particular person at one particular time when he said, through Macbeth, to the Doctor:

“Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff’d bosom of that perilous stuff
Which weighs upon the heart?”

Neither was the Doctor addressing himself to any particular person when he answered: “Therein the patient must minister to himself.”

The helplessness of this particular Doctor still exists, but fortunately it is disappearing.

The most progressive men in the so-called science of medicine are not so despairing, for when medicine and surgery and diet have all been resorted to without any result, save a certain lowering of the vitality of the patient, there are those who resort to mental therapeutics in one form or another. If these progressives do not practise mental healing themselves, they recommend it, meanwhile lending all the assistance they can in their own way. This is one of the most reassuring signs of the times, and an indication of the tendency to set aside all tradition in the interest of the sick.

Psycho-analysis, in its cleanest form, is an effort to account for present ills in the individual as the result of some long forgotten shock, which, unless it is uprooted from the unconscious or rather subconscious mind, will continue to manifest itself in some form of bodily disease; much as the root of a weed will continue to appear, and reappear, so long as it is merely cut down by the lawnmower and not completely uprooted.

In the New Psychology we know that there will be no real and lasting healing unless we do "pluck from the memory (sub-conscious mind) a rooted sorrow" and put in its place a seed of joy; and we know that it is as easy to do this as it is to uproot a noxious weed and put a pansy seed in its place. A noted physician and surgeon has given it as his opinion that a very large percentage of abnormal tumors and uterine cancers are due to "long suppressed grief and anxiety." This being the case it is wise for us to consider the effect of the emotions on the bodily organism, and then seek by every means at our command to overcome all such as are debilitating emotions.

Every thinking person knows that anger can make one nervous, or result in a headache, or both; but that grief can so lower the vitality as to leave the individual in such a state as to invite, if not actually to create, a malignant malady, is not yet a matter of such common knowledge as to put people on their guard against their worst enemies,

which are not outer conditions but inner states of consciousness. When Jesus said, "A man's enemies are they of his own household," He established negative thinking as the source of all physical as well as mental inharmony. It is not our wives, or husbands, or children, or even mothers-in-law who are most injurious to us. It is our fears, and doubts, and hatreds, and suspicions, and lusts. These are the enemies of our own household (mental); the inner guests which make for inharmony and ill-health. As long as these enemies of purity and peace and prosperity remain in the mind, we cannot reasonably expect relief or restoration. A wise physician, knowing the law of correspondences, had a visit from a man who had gone the rounds of the best specialists but without any lasting benefit. In addition to his original malady there was a rapidly increasing melancholia with suicidal tendency. Our wise physician knew that if the best specialists had been on the case, everything had been done from the

purely medical point of view; therefore a little psycho-analysis might be in order. Through loving understanding he gained the man's confidence and trust, and presently the cat was out of the bag. He had misappropriated funds belonging to his brother, who could never have found this out even if he had been inclined to investigate. Notwithstanding that years had gone by, the man had never been able to forgive himself; nor could he return the money without being discovered. It was not fear of legal punishment that tormented him, but the possible loss of his brother's affection; otherwise he would have confessed long before and thus eased his soul. The physician advised, and then commanded him, to confess it all to his brother and thus do the thing he feared to do, and by so doing relieve the pressure. Three days of awful dread and three nights of insomnia brought him to the state where he concluded it was better to confess than to go through another night. The brother threw his arms about him and rejoiced with

him that the cloud, the only cloud in their lives, had disappeared. The atmosphere was clear again and his restoration to health was miraculous to those who did not understand the situation. Through the application of true psychology, he was able to do what Jesus commanded the woman to do when He said, "Go thy way and sin no more." The rooted sorrow having been plucked from his memory or subconscious mind, his conscious mind was able to divert the force of thought into other and more healthy channels, and the cure was effected. There was nothing miraculous about it; it was the natural consequence of natural law, operating on a higher plane than the usual, that was all. Its very simplicity bewilders us. We cannot persuade ourselves that this is the explanation, and yet it is. Why should we marvel that a cure is effected by merely removing the pressure which causes the malady? We do not marvel that a person breathes when the pressure on his throat is removed; and in a similar manner we ought not to be sur-

prised nor regard it as miraculous, when the pressure of fear and anxiety is removed by Truth and Love, that the patient should be made free from all disease.

These are well authenticated cases to prove the disastrous effects of fear, sudden and otherwise. Sudden fear has been known to stop all functioning so that death has taken place without any physical reason for it. In the case of an epidemic, the very suggestion of the presence of a certain contagious malady is enough to prepare susceptible mentalities for the "catching" of it.

Dr. Evans asks, in his "Divine Law of Cure," "If a condemned criminal, from the trickling of warm water over the arm, and supposing or imagining or fancying it to be blood from a divided artery, actually died without the loss of a drop of blood, why may not thought act with the same efficiency in prolonging life and in effecting those organic and functional changes that constitute the cure of what we call bodily disease?" This question was asked fifty years ago and since

then the answer has come, for the New Psychology declares that *thought* does act with the same degree of efficiency in prolonging life and healing disease. All true mental healing is based upon the fact that thought has been tried as a therapeutic agent, and has been found to be the most reliable and dependable remedy in the world. It was the only thing Jesus ever used. His method was the substitution of a sanative idea for a sickly one, and the cure was established on the principle that opposite ideas cannot occupy the mind at the same time. The Scriptures declare that, "Perfect Love casteth out fear," and we can grasp this idea when we remember that fire dries up water, when there is enough fire, and that water quenches fire when there is enough water; but in both cases there must be *enough*. If there is enough fear, any negative condition can be produced, whether it is sickness or unhappiness or poverty; contrariwise, where there is enough faith any positive condition can be evolved, whether it be health or hap-

piness or prosperity; for in this, as in nature, it is the seed which determines the character and the color of the thing which is to be, and this according to *natural* law. "The supernatural is only the divinely natural not yet understood." Why should it not be understood?

Custom, that monstrous obstacle to all progress, is constantly saying, "Thus far and no farther," and we stand motionless, when we should leap over every barrier that would interpose itself between us and the things which belong to us by divine decree. It is not the will of God that man, made in His image, should be sick and unhappy; therefore if he is either or both, it is because he has departed consciously or unconsciously, from natural law, to which he must *consciously* return, if he is to be healed of his infirmities.

When we say that the invalid must *consciously* return to natural law and an intelligent co-operation therewith, it is because it is not enough for him to console himself with

the notion that he will "get well anyway in time," for this is taking a chance: it is ignoring what ought to be destroyed speedily, lest it grow in consciousness and increase in ferocity. Weeds do not tend to remove themselves in time: either we remove them or they increase, and it is none the less true of negative thoughts, which are weeds in the garden of human life where nothing should be permitted to grow but the flowers and fruits of healthy and happy thinking.

Until now the great majority have grown up like Topsy, and some have grown very poorly, but the evolutionary process which has brought them to their present state of development, requires now this conscious working with Law, if they are to reach that "fulness of stature of manhood" which includes all that is really worth while, and excludes all that makes for limitation and ineffectiveness.

First of all we must know what the Law is, for by knowing this we shall know what our rights are under the Law. The Law is

Harmony, and anything that is not harmonious is contrary to Law; and anything that is contrary to Law, may be nullified by him who knows the Law. Again the Law of God is the Will of God; and the Will of God is the Pleasure of God: and "It is the Father's good pleasure to give you the kingdom" which is the inner consciousness of health and wholeness, peace and power. By knowing then what is the Law, we can place ourselves under its protection as certainly as we can have recourse to the laws of the land in case of injustice; and more so, for these are fallible while *The Law* is infallible.

Once know that "It is not the will of my Father which is in heaven that the sinner (or the sickly) should die, but that *all* should have everlasting life"—and the rest is easy. If it is the will of our heavenly Father that the sinner should be reformed and the sick be made whole, then all that is necessary is for us to know this. The tragedy has been that we have not known it, as is evidenced by the fact that the great majority still think

that it is *not* the will of our Father which is in heaven that we shall be well, but that we shall be ill for "some inscrutable reason of His own" which we are not to question.

Do we not end our prayers for health and other necessary blessings with the traditional proviso, "If it be Thy will, O Lord?" What other impression does this convey than the impression received somewhere in the remote past that it may not be the will of God that we shall receive what we ask? And yet Jesus declares, "Ye shall ask what ye will and it shall be done unto you."

In the New Psychology we are learning to take Jesus at His word, and consequently, we dare to protest against everything which is opposed to the health and happiness of man, on the ground that discord and disease, being no part of God's creation, lack divine authority, and, lacking this, they are destitute of substance and reality in the true meaning of this word. The materialist may not accept the statement that disease, examined under the lens of a true science, the

Science of Christ, is as much an illusion as is a rising and a setting sun. Learned ignorance would repudiate this Truth in the same way that it repudiated the discovery of Galileo, but one day every school child will know it to be true as every child with any knowledge of rudimentary astronomy knows today that there is in truth neither sunrise nor sunset.

Just as our opinions have been reversed through increasing understanding of natural laws, so that we now "know more than all the ancients" concerning some of the most important truths in the world; so when we know the truth about the illusions of sense which we call diseases, we shall rise superior to them, as we now rise superior to the errors of our forefathers in other respects.

We have learned to deny the reality of appearances when those appearances do not coincide with scientific discovery, and by so doing the race has advanced by leaps and bounds; but the appearance of disease is still dignified with names that are terrifying and

appalling. A man who can deny the rising of the sun on an early summer morning because he knows that it is the earth which is revolving and thereby giving the sun the appearance of rising, will nevertheless find it difficult to deny disease. When the psychologist tells him that his malady is an appearance, a shadow cast upon the body by some error of thought, he will almost invariably say, "But do I not see it?" What progress could one make with a person who would persistently reply: "But do I not see it?" to the teacher of astronomy who strives to teach him that the appearance of a rising sun is an illusion?

One of the first steps in the practice of mental medicine, as in many of the other exact sciences, is to learn to correct sense impressions by scientific truth. When the first sign of disease appears on the body, instead of viewing it as a forerunner of something worse, a symptom of something with a dreadful name, we should regard it as we do any other illusion, as something

which cannot be true if natural law is true and science is correct. This mental attitude will at once prevent us from being afraid of it; thus it will disappear, for fear aggravates trifles until trifles become torments. Fear is the food upon which disease thrives. Deprive it of its food and it will starve to death. When we are well, we are afraid we shall not remain so. When we are ill, as a result of fear, we are afraid we shall become worse, and we do, for our fears will always master us until they are overcome; and we can never overcome them so long as we believe that error is true or that appearances are real.

“To fly the boar before the boar pursues,
Were to incense the boar to follow us
And make pursuit where he did mean no chase.”
Shakespeare

CHAPTER IV

THE AFFIRMATIVE LIFE

Negative thoughts attract negative conditions, even if they do not actually create them, and it must also be evident that there can be no real happiness until this destructive practice is discontinued; this goes without saying, but the question is, "What shall we do to be saved?"

Every sensible man and woman who has suffered from negative thinking in the form of worry, fear, suspicion or jealousy, has also suffered from insomnia, dyspepsia, or some other form of nervous or bodily discomfort. It is reasonable to suppose then that they have tried to overcome such thoughts as have made such misery-producing consequences in their bodies; but how have they tried to do it? Usually by exercising will-power, and while they have in

many cases suppressed the external manifestation of their inner emotions, it has been at the cost, all too frequently, of setting up other negative conditions which have been just as injurious as if they had given them free rein.

Will-power has its limitations; hence, when the will would be something of itself, it is like a motor car with insufficient gasoline; it can go just so far and no farther. We cannot, for instance, will ourselves to believe in the sphericity of the globe and thus assert the nothingness of the sunrise, but we can *learn* that the globe is a sphere, or nearly so, and by so learning we can prove to ourselves that the sphere revolves and the sun stands still. In such a matter the will does not enter at all, unless it is in the determination to get at the facts in the case, but it is always this that we must get at if we would arrive at correct conclusions. "Knowledge is Power;" therefore it is the knowledge of our inseverable connection with the Source of all Being that is required,

if we would live the affirmative life. The affirmation of Jesus, "I and the Father are one," angered the rabbis, but it established a truth, which, when once we grasp it, makes for a power which nothing else in all the world can confer.

As the warmth and light of the sun are one with the sun and inseverable from it, so man in his true relation to the Infinite is one with the Infinite as effect is one with the cause. This one-ness of man with his Maker is a truth, but unless we know this truth, it will be of little real use to us, for to be a thing and not to be aware of it, is the same as if we were not it. The son of a king stolen in infancy by bandits and raised as a bandit is still the son of a king, but unless he knows this he gains no advantage from the fact. Looking at ourselves from the standpoint of the material, merely, and knowing no other law than the material, we are subject to it with its penalties of poverty, pain, passion and general unhappiness. We are like men sentenced by the lower

courts to imprisonment for crimes they have never committed, and who do not realize the fact that there are higher courts to which they may appeal.

The lower court of human ignorance has handed down its decision through long centuries of spiritual stupidity; that man is doomed to sin and sorrow and sickness, and man has accepted this unjust sentence almost without a protest. He has felt the injustice of it all but has accepted his misfortunes as do those innocents who hear the words of a judge who, not knowing all the facts in the case, says, "Three months at hard labor." Not realizing that there is a higher court than that of the too often unintelligent magistrate, men make no appeal, and in a similar manner live lives of sorrow, and sickness, and poverty when they might be well, and happy, and prosperous if they could be taught to appeal to something higher than popular opinion, which is almost invariably wrong.

For centuries this opinion declared that

aerial navigation would never be made possible. It was "contrary to law" said the wise men, who never acknowledged the possibility of a thing until it struck them in the face and blackened their eyes. Aviation would be the abolition of the laws of gravitation and of God alike, said certain theologians, and therefore it could not be, since these laws, physical and metaphysical, were opposed to it. It is, however, strange that the things that "can't be done" are so frequently accomplished, and this without the wiseacres admitting its possibility.

The affirmative life requires that we admit, first of all, that anything that is really worth while is possible, and secondly that we go to work to prove this fact; for there will be no attempt to perform a feat, physical or mental, until we make the admission to ourselves that it is possible of performance. It is getting out of date to say of anything, "It can't be done." The race has been made to "take it back" so often that it hesitates to voice its gravest doubts. Despite all the

imperfections of the human mind today it is more receptive to new ideas than ever before. The New Psychology has not come before its time; neither is it the voice of one crying in the wilderness: it is the supply for a demand; the answer to a prayer for more light. Demand does not create supply, it reveals it. The demand for better conditions of mind, body and estate has not moved God to create a new supply of peace, power and plenty; it has simply opened the door of thought inward, so that man may see that the things he seeks are not external to himself but rather "within" him as God-implanted potentialities, to be worked out through intelligent affirmations of the eternal and demonstrable Good in his own nature.

When the prophet Joel cried out to the children of Israel, spent with toil, warfare and privation, "Let the weak say, I am strong," he was antedating Coué by thousands of years and going him one better, for as long as one continues to say, "Day by day in every way I am getting better and better,"

it will imply that he is not yet well, even if he should continue the affirmation for centuries.

Paul's statement, "I can do all things through Christ which strengtheneth me," is more positive and more scientific than the modern disciple's, for it reveals the *Source* from which Paul is assured of support. Like his Master he knows that "of himself he can do nothing;" and this is a very necessary thing for anyone to know. Without steam in the boiler the most perfect machinery in the world would be useless; without the underlying spiritual substance of all things words and affirmations are like "sounding brass and tinkling cymbals." The reason why results follow affirmations, when there is no knowledge of the underlying substance which gives them their only power, is due to the fact that this power is employed even when there is no consciousness of its being employed; on the same principle that one will get illumination by merely touching a button even when he knows nothing at all

about electrical science; but we must not remain content merely to touch buttons, for some time we might be called upon to repair a break or a blowout.

Ignorant compliance with law is a good thing, but intelligent co-operation is better. This is true of mental healing, as it is true of all other things. What is called Faith-healing is based upon the *belief* that prayer in its petitionary form will move God to destroy whatever is distressing, and when this *belief* is sufficiently strong, the cure may be established, not because Divine Mind has been moved from its original position, but because the human mind by the force of its strong belief, has appropriated through faith a normal condition, which is lost through fear. "Thy faith hath made thee whole," said Jesus to the woman who believed that if she could just touch the hem of His garment she would be made whole. It was not the hem of His garment nor the spoken word which effected the cure, but her own mental attitude which assured her that if she could

do one thing, another thing would follow as a natural consequence. It was not necessary for her to *know* the Law in order to avail herself of its beneficent potency, any more than it is necessary for a person to understand the chemistry of food in order to be sustained by it. However, faith-cure has its limitations, for while the woman was healed in this remarkable manner, it does not follow that she understood the process or could apply it scientifically to the cure of another. "What does it matter," says one, "whether one understands the law or not, so long as one can be benefited by it?" This is a question prompted by selfishness, for the most natural thing under such circumstances would be to ask, "What shall *we* do that *we* may work the works of God?"

The New Psychology is the answer to this question, for it tells us that not only can we be benefited by the mental or spiritual efforts of another, but that we can so learn the laws of Mind as to avail ourselves of them even as we avail ourselves of the laws of mathe-

matics in the construction of bridges, buildings, ships and railroads.

If the parrot-like repetition of a statement like Mr. Coué's, "Day by day in every way I am getting better and better," can set in motion a healing energy which will reinvigorate and rebuild, what may not a higher statement based upon an understood principle do?

If the invalid can learn to say and to *think* of himself, "I am *well* because God is the health of my countenance," and keep on saying it despite slowness of results, he will reap the fruit of faith in a radical restoration. If at times there seems to be an increase or intensification of symptoms, let him intensify his affirmations, for such conditions are often the indications of that change in consciousness which precedes the complete eradication from his system of all that has tended to make him miserable. Shakespeare says,

"Before the curing of a strong disease,
Even in the instant of repair and health,

The fit is strongest; evils that take leave,
On their departure most of all show evil."

When the epileptic boy whom the disciples could not heal was treated by Jesus, it is written, he "wallowed foaming." We must not expect these violent disturbances, but if they should come, we must know how to handle them. Above all the noise of such fermentation we should still affirm that, "In that eternal Presence all is peace; there is no confusion." This will produce a change similar to that which is produced when oil is poured on troubled waters.

Mental Medicine is not limited to "trifles light as air," but, like mathematics, it contains within itself a solution for any and every problem which may present itself, simple or complex, functional or organic.

CHAPTER V

THE EXTERNALIZATION OF THOUGHT

One of the most profound truths, and one that is of greatest benefit when understood, is that thought has for its most persistent tendency the trend to externalize itself. If it were not for this direction there would be nothing for the human eye to rest upon but an unimproved material world. Nature would not till her own soil; neither would she use this soil to construct comfortable dwelling places for man and beast. The sweet harmonies of music, which delight our souls when expressed in audible tone, would remain forever silent were it not for the musical thought of man following its natural course towards the expression of itself. Architecture, which has been spoken of as "frozen music," is nothing if it is not

thought seeking to give form to a mental picture. Divine Mind, or the Universal Mind, creates substance, but it is the human or the particular mind which is to shape this substance into such form as will serve its immediate purposes. When the Scriptures tell us that "God (Divine Mind) saw all that He had made and behold it was very good" and that, "He rested from all His labors," it is Wisdom's way of stating that the patterns of all that we see, or ever shall see, exist in Universal Mind, and that the function of the human, or particular mentality, is to bring these perfect ideas or ideals into visible manifestation. This explains the ceaseless striving to improve upon existing conditions which we see exhibiting themselves on every hand in that which we call human restlessness and dissatisfaction.

Humanity instinctively realizes that it is not getting all out of life that life holds for it; and no amount of preaching will ever make it "content with such things as it has." It knows instinctively that "more than we

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can ask, or think, or even hope to receive," the Universal has prepared for it from "before the foundation of the world," or the visible order of things.

As science, physical and metaphysical, advances, we see the evidences of the power of thought to produce manifold blessings and conveniences of which our forefathers never dreamed. Forces which were unknown but which nevertheless existed long before Adam, have been discovered and are now being utilized, not only to make life more comfortable but actually to prolong it. The insistent desire for health is due to an inner or intuitionial recognition of man's inalienable right to be well. The insatiable longing for wealth, or abundance, is also due to an inner *feeling* that there is enough for all, and that limitation is not a God-imposed condition, but a man-accepted state of poverty.

As long as man could be persuaded by church and state that there was "just so much to go around," and that, if the few had much, the many must have little, all went

comparatively well ; but as thought expanded and the "common people" heard gladly that Supply is inexhaustible, there came a mental uprising and a universal protest. Strikes and revolutions turn the world upside down for a time, but very frequently they turn it right side up. In the economic world, the importunities of labor are similar to disease and poverty in the mental world.

The educated man of today is in a state of revolt against anything, and everything that interferes with his free enjoyment of all that his instinct tells him he is entitled to. He is dissatisfied and his dissatisfaction is a healthy dissatisfaction. It is the kind of dissatisfaction which made the stone plough give place to the steel, and then made the steel, which ploughed only a single furrow, as obsolete as the stone plough through the introduction of the gang-plough of today. There is a satisfaction which makes for atavism, or a return to conditions outgrown, and there is a dissatisfaction which makes for progression and a prosperity undreamed

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of by the ancients, or even by men of our own day, whose thoughts are limited by their fears and false beliefs.

Thought protesting against injustice makes for revolution when it sees no other way of escape: thought, protesting against personal limitation, makes for evolution when the individual realizes that, "Our remedies oft in ourselves do lie, which we ascribe to heaven." The world and all that is therein is ruled by thought, but a man who cannot rule his own thoughts and drive them in the right direction, is like a man who owns a motor car but who cannot guide it. Such a man is forever at the mercy of his emotions. "Thought takes man out of servitude into freedom," according to Emerson, but there are those who call themselves Emersonians who have not yet grasped the fullness of Truth embodied in this statement. They know that thought, the thought of freedom persisted in, made for the abolition of slavery of the black man, but they do not realize that their own thoughts of sickness

have made them sick, neither do they know that their own thoughts of health will make them well.

Thought accompanied by action, according to well-known mental laws, always results in what is called material manifestation, as is evidenced by the poet and his poetry, the dramatist and his drama, the architect and his building. It is for this reason that we are cautioned by the author of the "Primitive Mind-Cure" "never to lose sight of the deep law of our being, *that all ideas have an inherent tendency to actualize or externalize themselves in the corporeal organism.*"

We speak of the *tendency* of thought to externalize itself as we speak of the tendency of water to flow down hill, or the tendency of gas or vapor to rise. Thought, like any other force, *has* a tendency, and the sooner we realize what this trend is, the better; for then we can work *with* it, instead of against it. Most of us in our ignorance of mental law, and our capacity to utilize it, are mak-

ing of our lives a constant "pulling hard against the stream," which results at best in our making no headway against it, and at worst being swept backward by its persistent current.

One does not have to be a profound philosopher in order to see before his eyes the tendency of joy to actualize itself in a smile, or the tendency of anger to demonstrate itself in a frown; the mere tendency to be observant, not even very observant, is sufficient. These common illustrations point to the more pronounced phases of phenomena, as the poverty-thought tendency to express itself in financial distress; or the old-age thought in the sure and certain tendency to express itself in wrinkles and decrepitude.

Those who fear poverty close the channels in consciousness through which opulence is to flow. Those who fear old age see the accumulating evidences of its advancement every time they observe themselves in the glass, and the thing they fear most "comes

upon them." Fortunately for us there is such a thing as reversal of process in the mental as in the mechanical world. In the mechanical world we see this expressed when we turn the tap one way, so that water may run, and another way, so that it may cease to flow. This turning of the tap does not create the supply; it simply draws upon it. Neither does it destroy supply when the tap is turned off; it simply inhibits it. In this we have an illustration of what thought may do for the individual in the matter of obtaining what he wants. Thought is unable to *create*. God has already done this, but thought can attract or repel supply, according as it is bountiful or niggardly, courageous or fearful. If then we can remember that the Universal Mind is supply, inexhaustible and omnipresent, and that the individual human mind is the channel through which the Universal flows, and that the quality of our thoughts determines the extent of the flow, we shall think so as to attract the fullest measure of the good, the

true, and the beautiful. Let us not lose sight of the fact that "We cannot get a three-inch stream through a one-inch pipe." Neither must we blame the reservoir, if we do not draw upon it intelligently.

CHAPTER VI

THE CONSTRUCTIVE POWER OF IMAGINATION

In this chapter we shall deal with that which the popular mind regards as a sort of thinking in the clouds, or such a form of mental abstraction as indulges in the unprofitable practice of building "castles in the air." Imagination has been confounded with fancy, even by those who ought to have known better. We speak of men of imagination as visionary, meaning by the word, impractical. We do not realize that where there is no vision (imagination) the people perish.

Imagination is the art and the science of visioning possibilities where, to the so-called practical mind, there are no possibilities. It is from visioning, or acts of imagination, that continents have been discovered, Ni-

agars have been spanned, and the waters thereof gathered together to propel the wheels of industry, and to furnish light to numbers of cities and millions of people. Imagination sees *without* eyes, that which the so-called practical mind cannot see *with* eyes. It is the prophet of that which has not yet come to pass, but which must come to pass if the tendency of an idea is to actualize itself.

Beethoven did not fancy his symphonies as some men fancy they would like to accomplish great and worthy things, but who never do. He imagined the beauty and harmony of a multitude of tones to produce certain musical effects, and formed these into such groups as would correspond with his mental pictures of color and emotion. It was thus that Beethoven's symphonies became externalized in that form of beauty which millions have heard with delight, but which Beethoven himself never heard, unless it was with the inner ear.

Edison did not fancy that invisible elec-

tricity could be made visible in terms of a light more luminous than any light which had appeared before, save the light of the sun. He imagined a medium through which this intangible, invisible light substance might be converted into that which humanity was demanding. Always humanity's needs call forth their men of genius to supply them: that is, the Source has always in readiness a channel, through which to express itself, and in this case Edison was the medium. This does not imply, necessarily, that God is a respecter of persons; it simply means that the Universal always responds most quickly to that individual who is nearest in consciousness, and that person is the one who has spent most time in contemplating the working of universal law, whether it be in mechanics or metaphysics.

To imagine, and not merely to fancy, the possibility of aerial navigation, or submarine travel, is to take such steps as are necessary to make the ideal real; and the airship or submarine is the subsequent appearance

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but not the real thing. The submarine or the airship could be destroyed, but the real thing, which is the image in mind, or the pattern from which these things or appearances have taken their rise, will remain and still serve the purpose for reconstruction. Napoleon said, "Imagination rules the world." His greatest victories were won as the result of his imagination. He saw just where to concentrate his strongest points of attack, and then gathered his forces together at that point. He also pictured or imagined just what his enemies would naturally be inclined to do, and, forewarned by imagination, he forestalled them.

Proud science does not realize under what great obligation it is to imagination. The astronomer imagines the existence of certain clusters of stars long before he constructs the instruments by means of which to observe or photograph them. An astronomer without imagination would be like an observatory without a telescope.

I think it is Fichte who says: "Imagina-

tion is the formative power of the body." If it is true that desire precedes function, and function precedes organization, then it is for us to understand that method of creation, or externalization, which is common to God and man alike. First thought, then the building of the organ of thought, or the brain; then the objective organization of that upon which thought centers itself. If man (the soul) is the image of God, an idea in the mind of God, may it not be that the body of man, with all its peculiarities of formation and malformation, as well as sensation, is the image or conception which man entertains of himself? If this is so, may it not be that imagination, or the image-making faculty, is back of all integration or disintegration, as the case may be? In other words, is Spencer right when he says:

"For of the soule the bodie forme doth take;
For soule is forme, and doth the bodie make"?

It is very important for us to know the great part that imagination plays in the

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cause and cure of disease. An imaginary disease is not something that should justify us in being unsympathetic with the person suffering from it, as we are so often tempted to be; nor is it something at which materialistic physicians should scoff. To the sufferer, it is very real, and no amount of ridicule is going to heal it. Nothing but the substitution of a new image will suffice to eradicate from the chamber of imagery the mental picture or image of disease which the sufferer is superimposing upon his body. How to substitute an idea of health for a thought of disease, is the secret which a new and true psychology has come to teach. Of this we shall speak later; what we wish to do now is to emphasize the fact that imagination is that faculty of the mind which conceives an idea, and then leaves it to the will to execute; as when the architect conceives a plan and then leaves it to the draughtsman to outline and fill in, and the contractor to construct.

We learn in physical science that inertia is

a property, and a necessary condition of matter. This includes the body of man, as it includes the body of the world, or what we call physical nature. Matter is not self-acting, but is always acted upon, whether it be by what we call nature in the case of the material world of material phenomena, or in the case of thought upon the human body. What we call changes in the material world are such things as take place according to nature's processes, and, in like manner, the changes which take place in the human body are effects which follow mental changes from the negative to the positive, or vice versa.

One day we shall learn that the same power which enables the potter to transform clay into vases, will enable us to transform, through imagination, sorrow into joy, weakness into strength, failure into success, fear into faith, and limitation into abundance.

Imagination is only a mode of thought, and its power is only an illustration of the power of Thought.

CHAPTER VII

THE SUBCONSCIOUS MIND

In the science of mind it is doubtful if anything of greater importance has been brought to light than that vast submerged storehouse of memories which modern psychologists speak of as the subconscious mind. One likens it to that infinitely greater portion of an iceberg which is under the water, while all that appears is a more or less scanty surface. Another speaks of it as that great depth of the ocean of mind which maintains its perpetual calm despite the turbulence which may be occurring on the surface; while another speaks of it as a sort of phonographic disk, which receives impressions only to repeat them again when proper conditions are provided for the repetition.

Innumerable instances are on record to prove that, independent of the conscious

mind, the subconscious mind may receive impressions which it will carry out with infallible exactitude. It is because of this that hypnotized subjects, when all conscious objections to the absurdity of things are inhibited, carry out those suggestions which are made to them and which cause them to act as if they were swimming on dry land and climbing up ladders where no ladders exist. These phases of undoubted phenomena would be of no real value in themselves were it not for the fact that they point to something higher and more useful than themselves.

We know that the conscious mind of the individual is the smallest part of the thinking entity and that it is largely, if not exclusively, limited to that form of information which reaches it through the avenue of the senses, while the subconscious mind is open to impressions from three sources. First of all it is impressed by what is conveyed to it by objective things; then it is impressed by what reaches it from that stream

of thought which is spoken of as "race belief;" and then again it is impressed by those thoughts which have been generated by all the high and holy thinking of the spirits of "just men made perfect."

We are told that the subconscious mind never initiates; that is, it never starts any train of reasoning on its own account; but follows whatever is conveyed to it from any of the sources above mentioned. This is why it has been likened to a phonographic disk which receives impressions only to give them back again on demand, and this whether these impressions are harmonious or discordant; for the office of the subconscious mind is not to select but to serve. When this is better understood we shall be more careful of the thoughts we think and the suggestions we permit to find their way through the conscious mind into the subconscious. We shall be on our guard against the suggestions which come to us from what we see, such as advertisements of patent medicines, which not infrequently cause the susceptible

to fancy they have the malady for which the patent medicine is recommended; from what we hear in the form of conversations about recent operations; and what we read in the papers concerning deaths, divorces and disasters of various names and natures.

Physicians will be more careful and considerate concerning their all too frequently outspoken diagnosis of certain cases as "incurable," especially within the hearing of the patient. One day it will be considered unethical even to look hopeless in the presence of an invalid. A physician's smile of encouragement will be worth more than all his drugs to his patient, while his increased success in the art of healing will undoubtedly add to his income. A hint to the wise in the profession is sufficient. Older physicians have seen their so-called incurables get well and remain well so often that they are somewhat loath to use the word incurable any longer. *Materia medica* is not the last word, for there is that mysterious thing the doctors call *vis medicatrix natura* which

does strange and unaccountable things, amazing the doctors as well as delighting their patients.

Vis medicatrix natura may be only another name for that which the modern psychologist calls race subconsciousness; that vast reservoir which contains all the thoughts of the race since time began; just as individual subconsciousness contains all the forgotten as well as remembered thoughts of the individual. What we call instinct in the sick animal, which causes it to select such food and herbs as make for restoration, may be nothing other than general subconsciousness welling up to meet some particular need.

Animals and young children do not oppose subconscious promptings as a rule. Adults reason themselves away from these suggestions as a result of the bias of an education, which has not, until recently, taken the subconscious into consideration. And yet, see what great things are attributable to its processes! The most vital processes of

man's organism are controlled by subconscious thought. It is the subconscious which forms bones, nerves, and muscles, and reforms them as old cells give place to new ones. It is the subconscious mind which governs circulation, assimilation, digestion, breathing, etc. It is to subconscious processes that the action of the liver, lungs, and heart are due. Why should not man learn to co-operate consciously with the subconscious? Is it that he has persuaded himself that this is not possible, or may it be that he has never given any thought to it at all?

We do not feel that it is enough for us to have a muscular system. We are convinced that this muscular system needs to be exercised in order to retain its vigor and elasticity, and we do this exercising consciously and deliberately. We do not feel that it is enough for us to be provided with intellectual capacities. We strive with intellectual capacities. We strive to expand these capacities through study and a keen desire for information, both of which are exercise for

the mind, as walking and other things are exercise for the body. In the same way we should not feel that it is enough for us to have a subconscious mind, for unless we make some use of it we might as well not have it.

If you have ever been in a foundry you must have been interested in that part of it which is given over to the casting of things. Here is a huge box in which is kept great quantities of sand, and here are many other boxes, or frames, into which this sand is put in order to receive the impressions of those patterns which hang on the walls. When these patterns or moulds have been made in the sand, the box is then tightly closed, and through an aperture in the top of the box the molten metal is poured, finding its way into the depressions made for it by the patterns. When the metal has become cold it is taken out in such forms or shapes as the patterns are intended to produce. The pattern of the elephant does not come out the design of a dog, nor that of the dog

as the elephant: each is true to its own particular form. It is the same with consciousness and subconsciousness. Consciousness is constantly pouring liquid thought into the receptive sand of the subconscious mind, and there it assumes the form of the mental picture of perfection, or of imperfection, as the case may be.

The liquid thought of fear will not assume the solid shape of courage; neither will the liquid thought of disease assume the solid form of health; formless thought like formless metal will assume the shape of that into which it is poured.

Every thought we think, if we think it persistently, tends to create the prototype of that which will surely come to pass, unless we reverse the process. The subconscious mind always believes you, so that if you say or think "I am ill," it is like an order given to a faithful servant which will be carried out faithfully and at once, or, if you say or even think, "I am well," everything within you

will tend at once to carry out this idea. "As a man thinketh in his heart (subconscious mind), so is he" (in his body and in his affairs).

CHAPTER VIII

SUGGESTION AND AUTO-SUGGESTION

Speaking of suggestion and auto-suggestion, Mr. Coué says: "It is a method which every one should follow—the sick to obtain healing, the healthy to prevent the coming of disease in the future. By its practice we can insure for ourselves, all our lives long, an excellent state of health, both of the mind and of the body." Whatever biased physicians may say, there is abundant evidence to prove that Mr. Coué has accomplished marvelous results by suggestion, and that he has also taught those who have come to him to heal themselves by their own power of auto-suggestion, which he declares is the secret of all the healing that he has ever accomplished, for it is his opinion that unless the patient "believes" and acts as if he believed,

there will be no lasting benefit; if indeed there will be any benefit at all.

Has it not been said of One greater than Coué that "He did there no mighty works because of their unbelief?"

There are those who believe that the sick can be healed regardless of their belief or lack of it, but this is as foolish as it is to believe that a person can communicate with another person over a telephone whether or not he takes down the receiver. There is as much law back of the communication of a sanative idea from one mind to another as there is back of a conversation over the telephone between one person and another. Any suggestion that does not become an auto-suggestion is valueless on the same principle that any truth spoken by one to another, which does not become an *accepted* truth, is as nothing; for it is as true now as it ever was that, "Ye shall *know* the Truth, and the Truth shall make you free."

The numeration table is a suggestion to the child-consciousness of the basis of math-

ematics which he is taught to memorize long before he knows what he is doing, and frequently before he is reconciled to the necessity of it, for the child would much rather play than memorize numeration tables and alphabets. What is the object of memorizing if it is not to impress the subconscious mind of the child with the truth of mathematics, or rather the basis or foundation of it, so that it will have something to build upon as it advances in understanding? In the child's future use of the science of numbers, instead of having to look up in the written or printed numeration tables the relation which one number bears to another, he will have it at his "finger tips," nay, it will be closer, for it will be in his "heart" or subconscious mind. When we learn a thing "by heart," it simply means that we have impressed it upon the subconscious from which it will spring forth spontaneously as occasion requires, so that we shall do almost automatically, what once we did through conscious effort.

A suggestion to a patient from another, or an auto-suggestion by the patient to himself of the truth of his being, so that he will say when he is to all appearances very ill, "I am well," may have as little real meaning for him as the suggestion has for the child who says to himself "three and two make five," during his period of memorization, but the fact remains that he is nevertheless memorizing a truth, as time will reveal in both cases, if the suggestion is persisted in.

Educators have not generally known this; therefore, when the child has said petulantly, "Why should I repeat this over and over again?" the reply has been, "You cannot learn it in any other way." Of course this is true, but it is not all of the truth and the child is no more reconciled than he was before. It should be explained to the child, as it is by teachers who are students of the new psychology; for they are teaching their little pupils that every time they repeat the numeration table, an impression is being made upon something inside of them; just

as every time they strike their lead pencil against a sheet of white paper a little black mark is made, which will be added to by another black mark with each successive strike until a patch of black will be the result.

Modern teachers of the languages are now realizing that students are impressed more by what they hear than by what they see; and so instead of having them study dry and difficult verbs in silence, words and phrases are memorized as children memorize them by speaking or reading them aloud. In this way a vocabulary is evolved, small to be sure, but always on the increase until this vocabulary can be used to ask questions and to give answers. Rules of grammar and syntax come later, as they should, when they will not bewilder and confuse, as they so often do when the cart of verb conjugation is put before the horse of memorized words and phrases.

Let the student of a foreign language be able to ask for what he wants, no matter

how simply; then there is an incentive to go on; but with a head full of the grammar of it and a heart filled with fear of giving expression to it, he is more helpless than the infant who can make its wants known in a language which has been acquired by a purely subconscious method of absorption.

As a result of suggestion or auto-suggestion the plastic substance of the subconscious mind receives our mental pictures and returns them to us, much in the same fashion that echoes result from sound. Not infrequently we mistake our own for the thoughts of others, as children are apt to think that the echo of their own voices are the voices of other children in the far-off hills from which the sound *seems* to come. Until we learn that the origin and the remedy alike of all our ills lies within ourselves, our maladies seem to proceed from other sources than our own thoughts and emotions. It may not be pleasant to discover that our difficulties are largely, if not entirely, of our own creating; but there is vast compensation in the dis-

covery that the same power of thought which made us ill, will make us well again. The same power which will make a motor car go forward, will also make it go backward. What reversal is to the motor car, suggestion is to the man. It is indispensable then for us to suggest only such things to ourselves and others as will make for health and happiness.

Man's body and his affairs generally are as sensitive to thought and imagination as the mercury in the thermometer is sensitive to atmospheric changes, the difference being that the thermometer cannot resist while man can and should.

CHAPTER IX

THE SCIENCE OF IMPARTATION

It might be well to state just what we mean by impartation before we say anything on this subject, for when this word is understood, it will make it easier for us to appreciate the fact that, in the science of mental therapeutics, it has a spiritual as well as a mental aspect. It is this spiritual aspect which we reach last but which is the most enduring and the most instantaneous in its results.

We have given due credit to suggestion, auto and otherwise, but it has its limitations just as the mathematician has his limitations, until he masters those phases of higher mathematics which enable him to solve problems which he could never solve without this higher knowledge, for there are degrees in everything.

We think we have said everything we can about impartation when we say that it means "to give off" or to make another a "sharer of," as when the teacher imparts information to a child who profits by the information without lessening the teacher's fund of it; or, as when we say, "the sun imparts light and heat," and this without any diminution of its own energy; but this word Impartation is now receiving through the new psychology, a significance which elucidates some of the miracles of the Master, which, when they are explained, cease to be miracles and reveal themselves as natural consequences.

It is not a miracle that fire should produce heat or that a flower should diffuse perfume, and one day we shall see that it was not a miracle that a woman was healed, or that Jesus should say, "I perceive that virtue hath gone out of me," when that healing took place. The latter was just as much the out-working of natural law as the former, but we must understand the quality of what Ian Maclaren calls "The Mind of The Master"

before we can appreciate what is meant by the saying, "virtue hath gone out of me."

When the sun's rays are utilized for any purpose whatsoever, it does not mean that the sun has lost any of its energy; when electricity is drawn upon by any means whatsoever, it does not mean that electricity has become to that extent devitalized; when a happy person radiates happiness it does not signify that he becomes less happy in consequence; and so, when virtue went out of Jesus, it was simply that He imparted or radiated the healing energy of the Holy Spirit without any sense of personal exhaustion no matter how conscious He was of the occurrence.

The Mind of the Master was so persistently attuned to the Mind of All that health and healing flowed through it as light streams through a window-pane when the shade is raised, and this with no more sense of debilitation than is occasioned in the window-pane when the light streams through it. Notwithstanding this, and believing that

it is the human mind which works these changes, many suggestionists, speaking of their work for humanity, say, "It takes a great deal out of me." It is for this reason, then, that we must,—would we do the "greater things" He said we should do,—rise higher than the mere intellectual perception of the supremacy of mind over matter, to the realization of Spirit over mind and matter alike.

Rejoicing over the steps we have taken in the science of mind, we must not too readily conclude that we have arrived at our destination when as yet we are merely at the half-way house. In addition to "thinking the truth" we must "live the Life," for thus we shall become "endued with power from on high." Without this spiritual equipment we can do little, if anything, for "The Son can do nothing of Himself." If this were true of Jesus, how much more so is it of us?

Speaking of the healing art of Jesus, Evans says: "He identified Himself with God, and co-operated with this Divine heal-

ing conatus in the human body, and thus greatly intensified its therapeutic action. In raising the patient from disease to health, He lifted Him in the same direction, and in concert with God. He plainly asseverates that He did nothing but that which was the will of His Father." Why may not a sincere disciple of Jesus become in this, a copy of the Master, and do the same? By acting in unison with the Divine power in nature, which is perceived already at work in the case, we may be empowered to restore the sufferer to his normal state of soundness in both mind and body. This is effected not by a miracle, but by an accelerated process of nature, as in the case of the cures wrought by Jesus. All the wonderful achievements of modern science and the useful arts, as telegraphy, photography, and ten thousand results of machinery, are effected in the same way. In all human endeavor, conformity to nature is union with God. But there is a higher realm of nature than that whose laws we generally recognize in

our superficial sciences and shallow philosophies,—an almost unexplored region of law in relation to the action of Spirit on matter, and of the soul upon its body. If, in the effort to cure disease, I can find out how God *is doing it*, and conform my healing endeavor to the *Divine* method, I come into line with Him, and march behind the veiled God-head to the desired result. I can conform my effort to the creative Thought here, as I can act in accordance with the Divine law of gravitation in bringing the water from a spring on the mountain side into my habitation.

It is now the opinion of the most advanced students of the New Psychology that he who lives most nearly the life of Christ will do the best healing work. If spiritualized human consciousness is the channel through which Divine Mind functions as health and healing, it follows as a natural consequence, that sin in the healer will be like specks on a window-pane, which, to the extent of their size and solidity, will obscure that Light.

which can alone dissipate the darkness of a mind diseased.

Suggestion without spirituality may succeed for a time but its limitations will be exposed at moments of great crisis just as the sorcerers of Egypt failed in the presence of Aaron's exhibition of Divine power.

There are degrees of power, but the highest degree is that which is closest to the Source of power, which is God, the Universal Mind.

CHAPTER X

THE PRAYER OF FAITH

When James the Apostle said, "The prayer of faith shall save the sick," he must have realized that there were many prayers which were not prayers of faith. Mrs. Browning must have known it also, when she said, "An ill prayer God uses as a foolishness, to which He gives no answer."

The countless prayers which have received no answer, have resulted in doubt and despair on one hand, and a foolish attempt to explain the reason for it on the other. There are some things which even an omnipotent God cannot do and one of them is to work in opposition to His own laws. During the late war, God could not answer the individual prayers of those so-called Christians who were slaughtering each other, and asking Him at the same time for victory to

perch on their respective banners. It is no denial of the omnipotence of God to say that He could not answer such "foolish prayers;" it is merely a reflection on the ignorance which would ask an impartial Father to show partiality.

There is a science of prayer just as there is a science of chemistry, and of mathematics. Who would pray the science of chemistry to make combinations of elements which cannot be combined? Or who would ask the science of mathematics to support or justify a false calculation? Believing that God has made us sick, as so many of us have been taught to believe, and also believing that God never changes His mind, because He is "immutable," would it not be more logical to accept the condition and save our breath for other purposes, than to waste it in useless petition? This does not mean that prayer is valueless any more than it means that steam is worthless. It simply means that Prayer, like steam, must be properly employed if it is to have the desired results.

Prayer is as natural to a soul in sorrow or sickness as a bark is to a dog. It is a cry of desperation at a certain stage of our development, and an impulse of aspiration at a higher stage of our unfoldment. Constant importuning on the part of man is no more commendable than is constant barking on the part of the dog. The soul should be engaged in something higher than seeking after petty personal benefactions. It should hold itself in such relation to the Universal that benefactions would gravitate in the direction of man, as the vivifying warmth of the sun flows in the direction of the sunflower which opens itself to the light in the morning.

This is the highest form of prayer; the lower forms we are all perfectly familiar with. What we need at present is that form of prayer which produces results, as unerringly as inner calculations in the science of numbers result in outer solutions of mathematical problems. Limitations, mental, moral, physical and financial, are the problems that are now pressing for solution, and

the old methods will not do any more than "The old oaken bucket" will suffice for a city's need of water.

If I were speaking in terms of theology, I would say that, with every increasing need of humanity, God has provided a way to meet that need, and the need for a more effective prayer has brought to light a supply for this demand, as it will for all other demands. "Prayer is the contemplation of the facts of life from the highest point of view," says Emerson, and if we will examine this statement in addition to reading it, we shall see more in it than appears on the surface. What are the facts of life? Science is steadily acquainting us with the facts of the objective world, but how about the facts of life, or the spiritual universe? Is there a science by which we can distinguish between the real and the apparent in the world of mind, as we can in the world of matter? Can we say that a mirage on land or sea is an appearance to our senses, which must be repudiated by our science if we are to understand

it for the illusion it is? Of course we can, and no scientist will disagree with us. When we contemplate the facts of life from the highest point of view, can we say that the mirage of evil is a something which appears to our senses but which our science must repudiate if we are to overcome it? Of course we can, and no true philosopher will take issue with us.

Starting with Divine Principle, as the *only* Cause from which all *real* effects proceed, we are contemplating the facts of life from the scientific point of view, and as we do this we see things as they are in truth.

In the case of the man with the withered arm, Jesus did not pray God to restore it to its original usefulness, as we have been taught to believe. His prayer was not a petition but a recognition, a recognition of a fact of life which was immutable and unsailable, and as a result of this recognition it was a command. The recognition of the great fact of life that man, the effect, must be like God, the Cause, on the principle that

"A good tree cannot bring forth evil fruit," produced a state of mind in Jesus which enabled Him to speak with authority, and not as "the scribes and pharisees." If Perfection, which God certainly is, cannot ultimate itself in imperfection, then that which appeared to His senses as a withered arm must be denied, and when this was denied and the opposite of it affirmed in Silence, or contemplation, He could say, "Stretch forth thine hand" and it was as He saw it.

One day we shall understand what the Master psychologist meant when He said, "Do men gather grapes of thorns, or figs of thistles?" When we do, our prayers will be affirmations of the Good, the True, and the Beautiful. We shall deny the power of evil by the recognition of God as the ALL-POWER, which admits of no other power.

When the science of prayer is understood, and petition gives place to affirmation, and supplication to the intelligent recognition of the all-power of Good, discord will disappear as darkness is dissipated when light

bursts upon it. Then the illusion of a withered arm will give place to the actuality of perfect ones. Let us bear in mind however, that only the prayer of faith will accomplish this mental transformation.

Faith is not to be limited to trust, no matter how strong this trust is; nor to belief, no matter how profound this belief may be. It includes these but it cannot be limited to them. Faith is that which transcends the senses and perceives that which cannot be seen or known by these senses. It is that capacity of the soul to see the ideal back of the apparent, and to make the ideal real. The apparent arm was withered according to sense, but Jesus, looking through the senses into the realm of the real, saw God where disease seemed to be. He *visualized* and His vision or mental picture became actualized as it always will be if we hold it unwaveringly.

"If ye know these things, happy are ye if ye do them."

John 13:17

CHAPTER XI

THE HEALING INTENTION

According to Fichte in his "Destination of Man," the will (intention) is the effective cause, the living principle of the world of spirit, (mind), as motion is of the world of sense, (matter). I stand between two opposite worlds; the one visible, in which the act alone avails, the other invisible and incomprehensible, acted on only by the will, (intention). I am an active force in both these worlds. My will (intention) embraces both. The will (intention) is in itself a constituent part of the transcendental world. By my free determination I change and set in motion something in this transcendental world, and my energy gives birth to an effect that is new, permanent, and imperishable."

The reason why I have inserted the word

“intention” after the word “will,” is in order to distinguish the word “will” from the popular use of it, as when one speaks of a stubborn person as a wilful or self-willed person.

Then again the word “intention” implies a mental picture of a *specific* act to be performed, as when we say, “It is my intention to go home.” We have a mental picture of ourselves doing so, and enjoying the comfort thereof, and this without any strain, as is the case in the exercise of what we call an *effort* of the will. A good intention is an inner consent of the mind to do something worth while without noise or ostentation, and always this intention sees the thing intended as completed in mind and only requiring the element of time to complete it in matter or the world of sense.

Back of every good intention there is the omnipotence of Good itself, just as behind every effort to secure light, physical or material, there is light only awaiting our in-

tention to possess ourselves of it and utilize it.

In another place Fichte says, "Every virtuous resolution (intention) influences the omnipotent will, or mind, (if I may be allowed to use such an expression) *not in consequence of a momentary approval, but of an everlasting Law of His being.*" The response of electricity to the turning of the switch is not due to momentary approval, but to the everlasting law of its nature, or being. I think, when we once understand that responses to prayer are not due to "momentary approval," but to the action of Universal Mind to our particular good intentions, we shall have more faith in our affirmations of health and wholeness, than we ever had when we begged for blessings.

When Fichte says, "By my free determination (or affirmation) I set in motion something in this transcendental world" (of mind), he is merely in advance of Haanel in "Mental Chemistry," who says, "Radio-activity consists in setting in motion certain

electric vibrations, which, after passing through the ether, record themselves on a distant receiver. The whole system depends on the intangible substance known as ether. It is a substance invisible, colorless, odorless, inconceivably rarefied, which fills all space."

What ether is to the physical world, mind is to the mental world, and who shall say where one begins and the other ends, or whether they are not the same substance under different names? If, through radioactivity, form can be generated in the formless ether, why should not the intentional activity of specific thinking generate form in the formless Universal Mind?

Speaking along the same lines from a different point of view Troward says, in his "Edinburgh Lectures" concerning the impersonality of the Universal Mind, "It has no intention, because it is impersonal. As I have already said, the Universal Mind works by a law of averages for the advancement of the race, and is in no way concerned

with the particular wishes of the individual. If his wishes are in line with the forward movement of the everlasting principle, there is nowhere in Nature any power to restrict him in their fulfillment. If they are opposed to the general forward movement, then they will bring him into collision with it, and it will crush him. From the relation between them it results that the same principle which shows itself in the individual mind as will, becomes in the universal Mind a Law of Tendency; and the direction of this tendency must always be to life-givingness, because the universal Mind is the undifferentiated Life-spirit of the universe. Therefore the test in every case is whether our particular intention is in this same lifeward direction; and if it is, then we may be absolutely certain that there is no intention on the part of the Universal Mind to thwart the intention of our own individual mind: we are dealing with a purely individual force, and it will no more oppose us by

specific plans of its own than will steam or electricity."

Knowing that the universal tendency of water is to flow down, we provide such channels as will tend to give such specific direction to it as will insure irrigation for our lands, and water supply for our homes. Knowing now, in a more scientific way than we have ever known before, that it is the tendency of The Universal Mind to flow down into individual minds in terms of "life-givingness," all we have to do is to provide such channels of thoughts as will tend to give such direction to Universal Mind as will insure health and happiness.

Whenever it is our intention to heal ourselves or others by applied psychology, or the power of directed thought, this intention sets into motion the force or energy necessary to the production of this result. It first acts in and on the Universal Mind, as certain electric vibrations act in the ether through which they pass, into personal experience in the form of that particular blessing we seek.

If we are working for ourselves, we can make our affirmations aloud, so that two senses will be effected at the same time; or we can work in Silence making such affirmations as will be conveyed to the subconscious mind, which will give back to us through the mediating principle, messenger, or go-between, the finished product of our mental picture, as when a photograph is developed in the dark room. If we are working with healing intention for another, it is preferable at first to approach him through silent affirmation in order to avoid unnecessary argument and unconscious opposition, which is apt to occur until one becomes familiar with the laws governing psychology.

As the patient improves he will naturally become more receptive to the new idea, after which the work will be more in the nature of teaching than of healing, for if a student is properly taught he can heal himself.

If we comprehend the principles laid down in what has been written so far, we are in a position to know that Thought is the most

active force in the universe, for it is by means of Thought that all other forces are caused to serve the highest interests of man. "Thought speaks, and the will responds." Jesus thinks, and then says, "Take up thy bed and walk," and the will of the palsied man responds to this command, and what we call a cure is established. It is merely that the will of one has responded to the thought of the other, and the combination is a process of mental chemistry which is no more to be marveled at than that water should be the natural outcome of a combination of hydrogen and oxygen. Is it a miracle that two invisible gases should, when combined, result in visible water? Why then consider it a miracle, or an impossibility for the two invisible gases of thought and intention, or will, when brought together, to result in such a combination as shows forth in physical healing?

Mr. Coué is right when he says that imagination is superior to will. The will alone is like an untrained animal, but under the

direction of the imagination and pure thought, it becomes combined with these in the production of visible manifestations of invisible substances. When man is no longer at the mercy of what he calls his strong will, so that when he would do good he finds his will taking the other direction, he will guide his will as he now guides his horse or his motor car.

CHAPTER XII

THE TRANSFERENCE OF THOUGHT

Thought transference is not a new invention by some modern cult; it is a rediscovery of the most ancient of all methods of communication. When one stops to think, it is the only way by which man can communicate with God, or God communicate with man, for there are no convenient material means such as the wireless. Either we communicate with God in prayer telepathically, or we communicate not at all.

The communication of thought, from one mind to another without the use of the spoken word, has been practised from time immemorial by spiritually developed men or adepts, and the only reason there are not more adepts is that there are not more spiritually developed men; and the only reason there are not more divinely enlightened men

is that men as a rule "love darkness rather than light." Adepts are not especially endowed any more than experts in any line are especially endowed; they are like geniuses because they have "a tremendous capacity for hard work." If we conclude that a thing cannot be accomplished, *we* shall make no attempt to accomplish it; this does not mean that another who believes it *can* be done and goes to work to demonstrate it will fail.

Projecting thought from one mind to another is no more difficult than sending messages from one ship to another; yet it is only a few years ago that very few shared Marconi's "crazy notions" in regard to wireless.

Wireless messages are sent in perfect conformity with natural laws, and what are called "Absent Treatments" are given effectively in conformity with laws that are just as natural; for law is law, and all law is One Law, susceptible of countless methods of application. Thought is not only the most real thing in the world; it is the most far-

reaching thing in the universe. It abolishes time and space, and renders matter penetrable and unobstructive. Experiments in telephony and telegraphy are bringing to light the fact that "matter offers no successful resistance to mind," as every schoolboy knows who listens in on the radio. There are vibrations of sound too low for us to hear, and there are vibrations of sound too high for us to hear, but we are told that there are some forms of life which hear both of the extremes which we cannot hear.

In "Isis Unveiled" we read, "As the physical ear discerns the vibrations of the atmosphere (or ether) only up to a certain point, not yet definitely fixed, but varying with the individual, so the adept, whose interior hearing has been developed, can take the sound at this vanishing-point, and hear its vibrations in the astral light indefinitely. He needs no wires, helices, or sounding-boards; his will-power (spiritual intention or attention) is all sufficient. Hearing with the spirit, time and distance offer no impedi-

ments, and so he may converse with another adept at the antipodes with as great ease as though they were in the same room."

You have not tried this perhaps and so you doubt it, but you must remember that your doubt cannot upset an established fact. When the old farmer was told that he could talk with his son in Chicago, over the telephone, he himself being in a lawyer's office in New Jersey, he stubbornly refused to try, notwithstanding that the matter which needed to be settled required immediate attention.

It is not necessary to be an adept to get a message over the telephone from Chicago to New Jersey; all that is essential is to be willing to be convinced, to take up the receiver, and the trick is done; and it is not a trick at all; it is natural when you know how.

When the centurion went to the Master, asking Him to heal his servant, Jesus said: "I will *come* and heal him," but the centurion answered: "Nay Lord, I am not worthy

that thou shouldst enter under my roof. Speak the Word only and my servant shall be healed." If this is not equivalent to saying, "Project thy healing Thought by a method of mental action and my servant shall be restored," I do not know what it is. He was not to shout through space in the effort to make Himself heard audibly by the man in a far-off place; He was merely to *think* truly and the Word or silent communication would do its own work, as was evidenced by the actual fact when the centurion reached his home, for it is written, "his servant was healed in the selfsame hour." When we understand the laws which govern thought-transmission, we shall see that this incident was as natural and normal as that air should come into a room when the window is raised or the door opened. We cannot *see* the air when it enters, neither can we *see* a sanative idea projected from one mind to another, but we can *feel* the beneficial effect of both, and this is the issue of importance. When the man in the Scrip-

tures said to those who doubted his cure of blindness: "Whereas I was blind, now I see," he was acknowledging the blessing even though he could not explain the *modus operandi* by which it had been brought about.

This is precisely what thousands of people are doing today. They are testifying at mid-week meetings, and other places, to cures of so-called incurable ailments, without making any pretense of comprehending the underlying principle back of their restorations. It is natural, however, for the inquiring soul whose body has been restored, to want to know by what means or method these cures have been accomplished. This accounts for the rapid growth of the New Psychology, which is nothing more nor less than Primitive Apostolic Christianity restored to twentieth century progressiveness.

During the war a sensitive mother whose son was at the front, was awakened one night by her son coming into the room and saying to her something which she interpreted to mean that he had been badly,

wounded. She aroused her husband and told him of her experience which was as real to her as if it had happened in broad daylight. She was fully awake. Her husband sought to calm her, and finally succeeded in getting her to sleep. Weeks went by and no word came until one day news came from the War Office informing them that the son had been badly wounded on the exact date of his mother's experience and that he had passed away as a result of his injuries.

Such things have happened so often that they can neither be ascribed to miracle nor coincidence, and since this is true, it is the purpose of the New Psychology to discover the law and work with it *intelligently*. We have no idea how much we are helped or injured by the thoughts of others. The more delicately attuned we are to the spiritual the more sensitive we are to thoughts; if these are good and pure we can accept them and make them our own; if they are bad we can reject them and cast them out of consciousness.

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Cornelius Agrippa is credited with saying, "Out of everybody proceed images, individual substances, and on that account a man is in a condition to impart his thoughts to another man who is hundreds of miles away." Now, if you wish to put this to the test, try sometime when someone dear to you is ill, so far away that you cannot reach him in person, to reach him in spirit. Go into your room alone; compose yourself. Relax all over. "Be still and *know*" that God is all in all, in your beloved one as in all things else. Fill your consciousness with the conviction of the abiding Presence, and fill it so full with this conviction that the belief in the presence of anything else will be impossible to you. Feel that just as the atmosphere in which you live and breathe is everywhere, so the presence of God is in every place, surrounding and permeating your loved one, as ether surrounds and permeates all things. Realize that in this Presence there is nothing "that maketh or worketh a lie" and that sickness *is* a lie, "and the

Truth is not in it." *Know* that if God is the Author of sickness it is incurable, for that which He creates shall stand forever. *Know* that if God does not create sickness, it is a shadow cast by wrong thinking which you, by right-thinking, or righteousness, can cure. Silently tell your loved one there is nothing to fear, and this will tend to calm his troubled thoughts as the assurances of the mother tends to dissipate fear from the mind of her child. The worst feature of all disease is fear, and when this is overcome, the sick will rise as a spring rises when a weight is removed from it. Fear is a weight which keeps a patient down when he should be up and about. Do not be afraid that your unspoken thoughts will not reach your distant patient. The Marconi operator is not afraid that his message will not reach the ship to which he is sending it merely because there are no wires between. Take your example from him and keep on telling your loved one in the Silence that he is well, perfectly well, because God made him so and

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keeps him so. See him with your mind's eye in the full possession of that perfect health to which man, made in God's image, is entitled. Expect a good report in due time, as you expect an answer to your wireless, and then dismiss the case from your mind until evening or morning as the case may be. Above all things, have faith in your unspoken message of Truth, and it shall not return unto you void.

It has been found by every person who is engaged in mental or spiritual healing, that when a patient at a distance is in a receptive mood and is anxious to be healed, the silent impartation of the truth of his being is taken up by his subconscious mind, which commences at once to work out in objective form the mental picture of health imposed upon it.

It goes without saying that the same principle which will work for another will also work in the direction of self-healing. If erroneous thinking is manifesting itself in some form of bodily discomfort or dis-

ease, we must seek the seclusion of our rooms and take ourselves in hand, and talk to ourselves as we would to another person, remembering that it is to the subconscious mind we are addressing ourselves, and also remembering that this mind is extremely sensitive to suggestion and that its creative power will work accurately to produce whatever impression is given to it in the silence.

There is relativity in metaphysics as there is in mathematics, and it should be our object in self-healing to take thought out of the relative and lift it through truth to the plane of the absolute where all is perfection. Apart from all that is relative we must impress the subconscious mind with those "facts of life" which obtain on the plane of the perfect or pure spirit.

Unless we do this we are not working as Jesus worked, and unless we labor as Jesus labored, we shall not get the results that characterized His efforts. The most practical method of procedure, according to the Christ method, is to look away from "appear-

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ances," or "relativity," to the "real" which is the "ideal." We must learn to think of things as they are in the spiritual universe, for by so doing we form in consciousness a true mental picture of what we are in spirit, and of what we wish to be in outward expression; it is the externalization of this mental picture which will effect the desired results. It is the seed from which the flower of health will proceed, but we must water and nurture it by constant affirmation.

We must daily weed our garden of thought so that no tares shall spring up in it to choke the seed of health, of its vitality; for then we shall rejoice in that "Life more abundant" that is promised to them that think truly.

Remember that you are today what you thought yesterday, and you will be tomorrow what you think today; therefore, always think the best. Think health, and health shall be your portion; think abundance, and abundance shall flow through you; think peace, and you shall manifest it in tranquillity.

CHAPTER XIII

THE WISDOM OF EXPECTATION

We have so often seen the words *hope* and *expectation* used in prose and poetry as if they were synonymous, that we feel it will not be time wasted if we venture to explain their difference. Hope carries within itself the element of uncertainty, so that men hope against hope itself. James Fenimore Cooper says that "Hope is the most treacherous of all human fancies," but Henry Ward Beecher affirms that, "The greatest architect and the one most needed is hope." Hope has been defined as "the poor man's bread," meaning that when he has nothing else he may still have hope though it lead to nothing but death and "The *hope* of eternal life, of which he may have no certitude."

Benjamin Franklin says, "He that lives upon hopes will die fasting," and we have

seen this come true literally. A strange fact that is not commonly observed is that we seem to have most hope when we have most fear. The approaching calamity is so appalling that we are blinded by it, and all we have or can have under such circumstances is that hope which if it is deferred too long, as it frequently is, "maketh the heart sick."

True, it is better to have hope than not to have it, but it is a poor substitute for that attitude of mind which does the thing and *expects* the results. An opiate may be a good thing when one is in intense pain, but it is not a remedy for the pain-producing disease. Hope is frequently an opiate which puts the mind to sleep when it should be wide awake and "about the Father's business." To go through the world hoping that something will "turn up" while doing nothing to turn it up, is to have the world turn up its nose at us and blast our hopes by disregarding them. The mechanic does not hope that his machine will serve his purpose; all things properly attended to, he *expects* it will; in-

deed he would be surprised if it does not ; but how frequently the man who takes it out in hoping, is surprised when the thing he hopes for actually comes to pass. The farmer does not merely hope that his corn will come up and ripen ; he expects it will and goes about his other business. The commuter who takes the seven o'clock train expects to get to his office on time. That both farmer and commuter are sometimes disappointed does not change the fact that expectation is better than hope, for it carries within itself that mental magnetism which attracts the thing expected. Not every piece of steel attracts another piece of steel, but only that which is properly magnetized. We need to be magnetized by a conscious contact with that all-sufficing Supply if we would attract to ourselves the things we hope for and which we so seldom receive because we do not *expect* them. But to expect everything and prepare for nothing, is as foolish as to hope for something and make no effort to bring it to pass. In the same man expectation and

preparation are the chemical properties of mind which always result in a third condition, namely, actualization.

When the hungry multitude which followed Jesus were an hungered and hoped for food he bade them sit down in groups. This created an expectant attitude of mind as of body, for that which their mere hopes could never have obtained, their expectation made possible. For the loaves and fishes were multiplied in accordance with the law, proving that which you expect you get, whether it is poverty or prosperity, sickness or health.

Expectation creates a neural path in the brain into which tumbles the thing we expect whether it is good or ill, and which then flows into our experience as water flows into the ditch we prepare for it.

If Jesus hoped for an increase of the loaves and fishes and expected no increase, He would have been like the majority of mankind. The thing that distinguished Him from other men was the thing that distinguishes any successful man from the vast

majority. Expectation is that state of mind which *sees* the thing expected actually coming to pass despite all appearances. Sometimes this is called visualization, but visualization in this sense is not idle fancy; it is rather the intensification of thought on a specific reality, in short, it is the method of making the ideal real.

When the metaphysician sees or visualizes an abstract idea or mental picture and predicts its appearance in visible form, it is only a question of time when the mathematician will support the reality of this idea, whether it is in the field of astronomy or electricity, and then it is only a question of further time when the man in the street will be able to see it by means provided mechanically, as when one sees through a telescope what he could never see without it.

The New Psychology is to the eye of the mind what the telescope is to the eye of the body. It enlarges one's vision of mind, which will presently be made manifest on the plane of matter, if one really *expects*

it. Just as the plainsman whose eyes are trained to great distances observes on the horizon what the ordinary person cannot distinguish, and as the mariner sees objects at sea long before the landsman sees them, so the illumined consciousness perceives changes in circumstances and understands what the Bible means when it says, "The night is far spent, the day is at hand," and this when there is no visible evidence of it.

Just before dawn one might say on the evidence of his senses, "It is getting darker and darker," but the fact would be that "It is getting lighter and lighter," and so Coué is right when he instructs his followers to say, "Day by day in every way I am getting better and better," though the evidence of their senses does not bear immediate testimony to the truth of the statement. Declaring the truth and expecting the verification of it in improved health, improvement must come to pass.

CHAPTER XIV

THE OPULENT CONSCIOUSNESS

In concluding this attempt to point out a few of the working principles of the New Psychology, I feel that it would not be complete were I to overlook or avoid one of its most essential aspects, which is its usefulness in the field of success, using the word as every business man uses it. I shall not indulge in any of those high-flown definitions of success, which would have us believe that a man is a success if he is as poor as a church mouse and still maintains his integrity, for I see no reason why a business man should not succeed financially and still maintain his integrity. The day has gone by when success is a synonym for unscrupulousness. Poverty is not a virtue, as some princes and parsons would have us believe. If it is, then let such persons cultivate it on

their own account, and stop recommending it to others. Poverty is a disease of the intellect through which foolish men convince themselves that prosperity is only for the few. This is as foolish as it would be to conclude that life belongs only to the minority, and then to shoot one's self. The belief that poverty is an insuperable obstacle in the path of progress robs man of initiative, depletes his energies, and produces the very things he fears.

A man who fears poverty is deprived of his natural courage, so that he stays with a poorly-paid position or job until he is too old to look for, or even hold, a better one if he could get it. Poverty (in thought) begets parsimoniousness and fear of investment. This is why some men keep their savings in the savings bank until some clever rascal walks out with it, as not infrequently happens. True, some investments are not the surest way to success, but this is frequently because a certain type of investor in his greed buys gold-bricks from smooth talkers.

Bruyere says, "Poverty is the mother of crimes," and one does not have to be a very profound philosopher in order to appreciate that wherever it shows itself in its most brazen forms, it becomes the father of theft, drunkenness, harlotry and murder. When a certain rich man said, "Poverty is not ignoble," it was because he was not afflicted with it. Let him once suffer its pangs and he will sing a different tune. It is not much comfort to be told that, "God loves the poor," unless the poor can be persuaded that there is escape for them through Divine Love. Poverty is all right in a play, but in a home it is a different thing and no honorable man wants it there. It forms cataracts on the eyes so that no man can see things in their true relations; neither can he see (appreciate) the "goodness of God in the land of the living." When bloated capitalists tell us that poverty is a divine necessity, an incentive to industry, and a stepping stone to greater things, it is their way of sugar-coating an unpalatable medicine destined to pro-

duce a reaction in the form of a revolution later on. Dionysius affirms that, "A generous and noble spirit cannot be expected to dwell in the breasts of men who are struggling for their daily bread." Voluntary poverty in the case of one man is his own concern, but a whole people should not have it thrust upon them, nor should any individual accept it as a visitation of divine providence.

There are many antidotes recommended for the poison of poverty. Among these are industry, truthfulness, thrift; yet we have seen, despite the possession of all these virtues, such poverty as makes the heart sick and the spirit revolt against a system which makes the many poor so that the few may be unduly rich.

New Psychology is assuring us that the conquest of poverty, like the conquest of disease, is a matter of thought functioning on a higher plane than that of accepted limitation. The *thrift* of the old school is giving place to the *thought* of the new school, so

that now it is an error to believe that we must stint and starve ourselves in the pleasant day in order to avoid the "rainy day" that may never come. Such an attitude of mind is an unconscious limitation of the power of God to supply our needs in old age; as if God were particularly partial to youth, which can shift for itself. If poverty is so frequently associated with old age, there is a psychological reason for it.

Listen to the ordinary conversation of ordinary people and it will at once become apparent to you how preponderant the belief is that poverty and old age are twin sisters. One and all we seem to be imbued with the idea that "we must provide against our old age," and by this we mean that we must have something "laid by." To save as a matter of custom is one thing, but to save with the thought or mental picture of poverty in old age is another and dangerous thing. We are only now beginning to realize that we induce the things upon which we think most intently.

As I write, sitting on my little balcony in

Italy, I can see a woman sitting at the same window at which I have seen her every year that I have come here. She talks incessantly for hours at a time in a voice that is strong and powerful. She lives in the past, prior to the time when a faithless husband left her for another, as a result of which she lost her reason. Despite the fact that she is kept under lock and key so that she never leaves her room, which I understand is not over hygienic, the neighbors tell me that she has not aged a day so far as appearances indicate, and she is now over ninety years of age. Old age is largely a state of mind, but I would not suggest that one should lose one's reason in order to preserve perpetual youth. I merely state that the less we look forward to old age and poverty the better.

We have referred again and again to the creative power of our own thought, and we are told that this is unlimited, save by the limitations we place upon it through doubt and fear; and we have said that the Source of all power is unlimited. Therefore it fol-

lows that the Source of all Substance is unrestricted, and for this reason we need not be afraid that we shall overdraw our account.

The difficulty does not lie with any sense of limitation in the Source; it lies in our ignorance of how to draw from the Source. One may have ever so much in the bank, but there are certain formalities which he must go through, before he can get what is actually his. Opulence is ours by divine right, but we can only get it as we comply with certain conditions. First of all we must know that *it is*, and second we must know that we have a right to it as the children of God, and third we must *affirm* that we *have* it. This is what Jesus meant when He said, "When ye pray, (affirm) pray knowing that ye have *received*." That is, when we pray or affirm that we are one with the Source of all supply, we must know that this Source is as willing to give as we are to receive, and that it is only awaiting our demand upon It

as a reservoir awaits the turning on of a tap before it can flow through the pipe.

There are certain Bible verses which will serve to enable us first to rise above our fear of lack, and then to enable us to identify ourselves with opulence. When one is afraid of approaching financial distress he can say to himself, "The Lord is my Shepherd, I shall not want," and this will impress the subconscious mind with hope and expectation; and as these increase, fear and doubt will decrease. A new outlook will present itself, and, while conditions may not change immediately, our mental attitude toward them will change, and this is no small advantage.

After we learn that, "God is able to make all grace abound toward us; that we, always having all sufficiency in all things may abound to every good work," we may then go on to affirm: My God (Source of my abundance) shall supply all my needs according to His riches. This affirmation, taking root in the subconscious mind, will com-

mence at once to work the impression out into actual experience, on the principle that ideas or mental pictures tend to externalize themselves in objective manifestation.

We must learn not to look to any particular channel such as a particular person or a particular position, for the Source selects its own channels with greater wisdom than ours. We must think opulence in its absolute reality, and then it will flow to us through channels of which we never dreamed. Positions will be given to us, opportunities will present themselves; helpful people will be attracted to us, for these are the means which the Universal Mind employs in order to minister to our particular necessities. In 1st Hermas Vision 1:10, we read: "A righteous man thinketh that which is righteous. And whilst he does so, and walketh uprightly, he shall have the Lord in Heaven favorable unto him in all his business." A righteous man is not a merely moral man, he is this plus. We shall see how a man can be moral without being righteous, and we

shall see how it can be that a merely moral man can meet with disasters, notwithstanding his morality; and this will answer the question so often asked, when morally good men meet with failure after failure; "Why does so much calamity come to a man so good?" The marvel of all the centuries has been that good men should fail while evil men succeed. It is no consolation to a moral man who is a failure to be told that God is depriving him of things here, so that he may have more hereafter. It were better to seek some other and more rational explanation. Is it not written that, "*No good thing will He withhold from them that walk uprightly.*" It seems to me that this removes the responsibility from our heavenly Father and places it directly where it belongs.

We all know that a man may be very moral and yet be extremely fearful and apprehensive for the future. We have seen very moral men who did not dare to say their souls were their own. On the other hand, we have seen immoral men who seemed to

have no fear of the future, or of anything else, and we have seen them succeed, but we have not suspected how large an influence fear has exercised over the moral man in keeping him poor; neither have we realized how important a factor fearlessness has been in the success of the immoral man. It is not a question of morality quite so much as it is a question of mentality, and the sooner we realize this, the sooner we shall discontinue ascribing to heaven earth's most dismal failures.

We are not to infer from this that " 'twere folly to be good," but rather we are to know that in addition to our goodness, fearlessness is necessary, and that fearlessness can be cultivated. The timid saint can suggest to his subconscious mind that he is not afraid, and his suggestion will banish his life-long enemy. He has Scriptural authority for this. He can say, "God has not given me the spirit (thought) of fear, but of power and of love, and of a sound mind," and he can also say, "I can do all things through

Christ which strengtheneth me." By making these affirmations to himself, he can add to his moral goodness, moral courage, which is the fundamental necessity to all success.

Let us dwell for a moment on just two words which appear in one of the above affirmations,—“sound mind.” A mind is sound as an apple is sound, when there is neither worm nor decay in it. Fear is a worm in an otherwise sound mind; it is the soft spot which indicates decay of power and decrease of efficiency, and he who has fear knows that, “Fear hath torment.” Now there is no convenient antidote in the pharmacy for fear, and so it is to spiritual knowing that we must turn, if we would rout this blighter of our hopes and the enemy of our success.

But someone says, “The fearless bad man succeeds in spite of his badness. Wherein then lies the value of being good, even if one does succeed? The trained psychologist has seen the fearless bad man, who has succeeded financially, under other circumstances which

tried his soul and we have seen that, while he did not fear poverty, he feared disease and death; for all men seem to have their particular fears. We have seen good men afraid of poverty, and we have seen bad men afraid of disease, and we have seen that, like Job, "The thing they feared most came upon them."

The lesson to be gained from all this is that law governs and that "like attracts like." If the good poor man attracts more poverty and the bad rich man attracts disease and death, and each through his particular brand of fear, it is because of the magnetism of thought. There is no other explanation. "He lived just long enough to get comfortably settled in his new home, and then almost without warning he passed away," was said of a man who, during the process of construction of his palatial residence, would ask, "What if I should not live long enough to see it completed?" How many builders of new homes have entertained this thought

sometimes without breathing it to their loved ones?

To the bad rich man who does not fear poverty but who does fear death, I would suggest that he add to his riches morality, and to the good poor man who fears poverty I would suggest that he add to his morality a fuller trust in God to provide his every need. Fear will master us whichever direction it takes. It lends strength to our weakness and by so doing, doubles the odds against us and our best interests. In conclusion then, I recommend that to obtain such things as you desire in the world of the Good and the Successful and the Beautiful, you "think on these things."

"I hold it true that thoughts are things;
 They're endowed with bodies and breath and
 wings;
 And that we send them forth to fill
 The world with good results, or ill.
 That which we call our secret thought
 Speeds forth to earth's remotest spot,
 Leaving its blessings or its woes

Like tracks behind it as it goes.
We build our future, thought by thought,
For good or ill, yet know it not.
Yet so the universe was wrought.
Thought is another name for fate;
Choose, then, thy destiny and wait,
For love brings love and hate brings hate."

Henry Van Dyke





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